THE HOPE OF GLORY;

OR,

Christs In-dwelling in true Believers

Is an Evident Demonstration of *their Hope of Glory.*

As it was set forth in a SERMON at *Hasely* in the County of *Oxford*, *March* 5. 1656.

At the FUNERALL

Of that Eminently-Religious-Gentlewoman,

M^RIS *Margaret Corbet*

Late Wife to the Reverend and Learned Dr.

EDWARD CORBET

Pastor of *Hasely.*

By HENRY WILKINSON, D.D.

Principall of Magdalen Hall Oxon.

The memory of the Just is Blessed. Prov. 10. 7.
Pretious in the sight of the Lord is the death of his Saints Ps. 116. 15.

The Second Edition Corrected.

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TO

The Reverend, his Worthily Honoured Friend,

Dr EDVVARD CORBET,

Paſtor of Haſely, *in the County of* Oxon.

SIR,

Prefix your Name (as moſt due) unto the enſuing Sermon, not only becauſe you requeſted of me the publication thereof, but alſo that (when I have finiſhed my courſe) I might tranſmit to poſterity ſome remaining (though ſmall) Teſtimonies of thoſe manifold Reſpects, Love, and Thankfulneſſe which I owe unto you. I ſhall not goe out of my uſuall road, to detaine you with a long Preface, or with any ſuperfluous Apologies: Much leſſe ſhall I act the part of a Complementall Polititian (for I neither like the name nor the thing) in an affectation of uncouth Phraſes (too too much the ſtraine of the preſent age) In theſe things I neither have skill, nor am deſirous to learn, no more then David *had to weare* Sauls *Armour--- What I here preſent unto you, in a plain and familiar diſcourſe, is a word of ſtrong conſolation, and may the Lord make it as profitable, as every way ſeaſonable for you.* Solomon *tells us* Prov. 12. 25. *that* Heavineſſe in the heart of man maketh it ſtoop, but a good word maketh it glad, *ſuch a word to gladden your heart, I offer unto you, from the*

Argument of the following Meditations, viz. That Chriſt's abiding in true Believers, is an Evidence of their hope of Glory. *The conſideration hereof is a Pretious ſoveraigne Cordiall, to revive drooping ſpirits. As* Aarons *Rod ſwallowed up the Rods of all the Ægyptians, ſo Divine comforts ſwallow up all ſorrows whatſoever.*

Give me leave in a few words, to expreſſe my ſympathy with you for your loſſe (which is her greateſt gain) of ſo choyce a ſpirited Wife, whoſe love to you was wonderfull, whoſe memory is bleſſed, whoſe name is like pretious oyntment powred forth, and leaves a ſweet ſavour, to perfume the Country round about. And the rather I ought to ſympathize with you, both in reſpect of Brotherly compaſſion, and oblidged gratitude, becauſe in my great loſſe of a gracious Wife, whom God took from me, You in an eſpecial manner, was a ſharer with me in my ſorrow. You diſcovered then a ſingular fellow-feeling with me, for the loſſe of ſo rare a Servant of Jeſus Chriſt. I ſhall not farther put you in mind of your grief: I well know, that you are farre from ſlighting the Rod, and I hope that God in mercy will keep you from ſinking under ſo great a Burden: It's the Apoſtles Counſell, Heb. 12.5. -- My Son, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him.

Suffer me to be your Remembrancer (though of what you well know already) of ſuch ſpeciall Scriptures, wherewith I my ſelf in the ſame caſe was comforted, and abundantly ſupported, when God took from me an excellent Wife, one of many thouſands.

One Scripture is in Deut. 8.6. Thou ſhalt alſo conſider in thy heart, that as a man chaſtneth his Son, ſo the Lord thy God chaſtneth thee. *Now what befalls you, are Fatherly chaſtiſements,* Heb. 12. 5. *Even* Love-tokens *ſent in meaſure, and mercy, and but for a moment,*

and

and the end is to make you partaker of his holineſſe: And I make no queſtion, but by long experience, you have been inſtructed to Hear the Rod, and who hath appointed it, Micah 6.9. *Which Scripture in my hearing, on a Solemne Faſt day you opened and applyed with ſingular dexterity, having (as I am perſwaded) firſt experimented the truth thereof in your own heart.*

Another Scripture I ſhall mention (which hath been in all diſtreſſe a ſtay and a ſtaffe unto me) is 2 Sam. 23. 5. Allthough my houſe be not ſo with God, yet he hath made with me an everlaſting Covenant, ordered in all things and ſure: for this is all my ſalvation, and all my deſire, although he make it not to grow. *This Covenant is the Chriſtians ſtrong hold, It's a ſalve for every ſore. Whatever diſorders are in Nations, Families, Perſons, and in each man with his own heart, yet notwithſtanding let the ordered Covenant be oppoſed to them all. Though all things below are fickle, tranſient and momentany, yet the Covenant is ſure and everlaſting. A Reverend divine* Mr. John Cotton *drawes from this Scripture many choiſe and ſweet grounds of conſolation, whoſe Sermon is extant in print, to which I referre you as a word ſpoken in due ſeaſon, and ſuch a one may be compared to* Apples of Gold in Pictures of ſilver, Prov. 25 11.

To what hath been mentioned, I ſhall adde that of the Pſalmiſt, Pſal. 103. 13, 14, 15, &c. Like as a Father pittyeth his Children, ſo the Lord pittyeth them that fear him; For he knoweth them that fear him: for he knoweth our frame, he remembreth that we are duſt; as for man his days are as Graſſe, as a Flower of the field ſo he flouriſheth, for the wind paſſeth over it and it is gone, and the place thereof ſhall know it no more. *In this Scripture the Holy Ghoſt repreſents the ſhortneſſe of our life by the reſemblances of* Graſſe, Flowers,

wers, wind. *But that which is the grand supportment of the soule is set down* v. 7. But the mercy of the Lord is from Everlasting to them that fear him, and his righteousnesse unto Childrens children.

Its farre from my purpose to call in the testimonies of Seneca *and such like, for Counsell and experience in the dayes of adversity. Their examples and advise are easily to be had. But to my abundant comfort I know, that there's no counsell like to that which proceedeth from the word of God. And the least gleaning of Scripture comforts, I infinitely preferre before the whole vintage of Philosophers. This comforted* David, *and the same alone can comfort us,* Psal. 119. 50. This is my comfort in my affliction, thy word hath quickned me.

Now the Lord of Heaven in much mercy sanctify this dispensation towards you, and give you abundantly of the fountaine, though the cisternes fail, and continue you to the glory of God, and the comfort of those hopefull Olive-branches round about your Table. Though in a few yeares, through the death of, many there's a great change in your family, yet God is in Heaven and changeth not. To our good, gracious, and unchangeable Lord God, I commend you and yours, and remaine,

SIR,
Your Sympathising Friend,
obliged to *Love* and *Serve* you,

Magdalen Hall
Oxon. *Jun.* 5.
1657.

Henry Wilkinson.

COL. I. XXVII.

Which is Christ in you the hope of Glory.

WEE are here assembled this day, to solemnize the Funerall of our deceased Sister, an eminent servant of *Jesus Christ*. The words read were her Cordiall; they were a stay, and a staffe, to support her spirits. Upon this Scripture her Meditations were fixt: and the breathings of her soule upon this subject, were sweet, ravishing, and transcendent; every way *administring Grace unto the hearers.* She experimented and approved this truth, *That Christ is the hope of glory.* Questionlesse, the desire of her soule was, *to comfort others with those comforts, wherewith she her self had been comforted in particular.* Wherefore, upon the singular recommendation of so gracious a spirited Christian, I shall wave what I intended upon another subject, and confine my self unto this portion of Scripture, as the foundation of my ensuing meditations. Eph. 5.29. 2 Cor. 1.4.

Which excellent words, are the Saints consolation. As it was said of *Goliahs* sword, *give me that* (saith *David*) *there's none like unto it:* so saith a true believer, *Give me Christ, the hope of Glory, there's no comfort like unto this.* 1 Sam. 21 9.

Upon a serious review of the preceding Words, it plainly appeares, that the Apostle having at large insisted on the Doctrine of Redemption by *Jesus Christ*, now proceeds to make particular application of that great truth delivered. And here is an Use of Exhortation, which in an especiall manner he presseth home unto their Consciences, v. 23. Perseverance in the Faith is that which the Apostle urgeth as a duty of great moment: and to this purpose he becomes their Remembrancer, what necessity was incumbent upon them, *to be grounded, setled,* and *unmoved*; each word is emphaticall, as seasonably prest then, so as seasonably to be prest nowadaies. V. 23. τεθεμελιωμένοι, καὶ ἑδραῖοι καὶ μὴ μετακινούμενοι.

Now

Now that this exhortation may abide upon the hearts of the *Coloſſians*, and leave a deep impreſſion upon them, the Apoſtle confirmes his exhortation by a four fold Argument.

Reaſ. 1. 1. Becauſe he was a Preacher of that doctrine: *He was made a Miniſter thereof*: The Apoſtle was commiſſionated by Jeſus Chriſt. He ran not before he was ſent. We have a choyce obſervation from * M. *Calvin* on the place. *We muſt*, ſaith he, *alwayes beware, that we intrude not upon the Miniſters office. Therefore the Apoſtle teſtifies his office injoyned to him that he may aſſert his right and authority.*

Ib. ἐγενόμην ἐγὼ, Παυλὸς Διάκονος. * *Semper cavendum eſt ne temere nos ingeramus ad officium docendi, Ergo ſibi munus injunctum eſſe teſtatur, ut ſibi jus & authoritatem conciliet.* Calv. in loc.

Reaſ. 2. A Second Reaſon was drawn from the ſufferings of the Apoſtle; in that he underwent all his ſufferings cheerfully, v. 24. *He both rejoyced in his ſufferings and fill'd up what was behind* &c. Now as Learned * *Davenant* obſerves, *Any Chriſtian may be ſaid to fulfill what is behind in the ſufferings of Chriſt, when he takes Chriſts croſſe, and bears patiently thoſe afflictions, which Gods providence hath aſſigned him to bear after the example of Chriſt.* * *Muſculus* diſtinguiſheth of former and after parts of Chriſts ſufferings; and of theſe latter he would have the Apoſtle to be underſtood. To the ſame purpoſe *Lyranus* * diſtinguiſheth: *The ſufferings of Chriſt*, ſaith he, *are to be conſidered two manner of waies: one way for thoſe ſufferings which he endured in his own proper body, and ſo nothing remaines there to be filled up: another way Chriſts ſufferings are to be underſtood, for thoſe which he ſhall ſuffer in his Myſticall body unto the end of the World, and ſo there are remainders of many ſufferings to be filled up.* Perſecutions, afflictions, and ſufferings, are the portion of Chriſts Children.

* *Adimplere ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ dici poteſt quivis Chriſtianus, cum tollit crucem Chriſti, & æquo animo illas afflictiones patitur, quas Dei Providentia illi ad exemplar Chriſti ſuſtinendas aſſignavit.* Daven. in loc.

* *In paſſionibus Chriſti ſunt προστερήματα & ὑστερήματα* &c. *Muſc.* in loc.

* *Paſſiones Chriſti dupliciter accipiuntur, Uno modo pro illis quas ſuſtinuit in corpore proprio, & ſic nihil ibi reſtat adimplendum: Alio modo pro illis quas in finem uſque ſæculi patietur in corpore Myſtico, & ſic reſtant multarum paſſionum reliquiæ adimplendæ.* Lyranus.

Reaſ. III. A Third Reaſon was, becauſe this *Doctrine* was graciouſly revealed unto them, which was concealed from former ages v. 26. The myſtery of the *Goſpell* was hid, not only from the Gentiles, but from the very Angels themſelves. It was a Myſtery beyond Angelicall capacity and apprehenſion: *yet they deſired to peep into it;*

it; and their looking was more then ordinary; as the word in the Originall * implies. * 1 Pet. 1. 12. παρακῦψαι *prospicere aut introspicere.* Erasm. *Prono capite & propenso collo accurate introspicere* Beza.

The Fourth and last reason is given in this 27. verse, because this Doctrine contained the riches of Gods mercy in the salvation of the Gentiles by *Jesus Christ*. And this is specified in the Text, *Which is Christ in you the hope of Glory.* *Reas.* 4.

Take the whole verse together, and there lye before us three observeable particulars.

1. The Persons to whom God would have this Mystery manifested, and they are Saints: it's said ὅις ἠθέλησε γνωρίσαι: *To whom God would make known*, in this verse; and, who they are, the precedent verse puts out of all question: It's said τοῖς ἁγίοις αὐτοῦ *to his Saints.*

2. Here is a high commendation of this mystery. To be a *Mystery* is much to be valued * *This is a hidden thing*; it's equivalent to a Sacrament, in the judgment of some of the [a] Learned: but to be *the riches of a Mystery* is much more: & the *riches of of the glory of this mystery* is most of all: Each gradation carryeth an excellency with it. * Mysterium est res abscondita. Casaub. Exercit. 16. Sect. 43.

[a] *Redditur alicubi Sacramentum.* Stephan. v. D. Cudworth *de cœna Dominica.*

3. In my Text you have the specification of this Mystery (*i.e.*) *Christ the hope of Glory* is this *rich and glorious mystery.* *Text divided.*

In which words you have two Arguments *à fortiori*, abounding in consolation unto the Saints. The former is drawn from *Christs Inhabitation* in the Saints. Ὅς, which being in the Masculine gender, must needs referre unto πλοῦτον, of the same gender, and not unto μυστήριον of the Neuter gender, otherwise there could not be a Grammaticall Syntaxis: We are likwise farther to note, that the phrase is not εἰς ὑμᾶς, *amongst you*, as *Erasmus*, & the *Syriack* read, but ἐν ὑμῖν, *in you*, as inhabiting, abiding, in-dwelling, and operating in you. The latter Argument of Consolation, which is the complement of all, is drawn from the *eternall glory* hoped for by *Jesus Christ*; He's said to be ἐλπὶς τῆς δόξης *the hope of Glory*, or Glory hoped for. Dave *in loc.*

But I shall stay no longer in the coherence, and Division, lest I should make my Preface like the gates of *Mindus* bigger then the City. Many Doctrines naturally flow from the words, *viz.* That *Jesus Christ is the riches of the Gospell.* 2. That *the knowledge of Jesus Christ is a mysterious knowledge.* 3. That *ther's a mysterious abode, in-dwelling, and residence of Jesus Christ in true Believers.* 4. That

Christs indwelling and residence in true Believers, is a strong and evident Demonstration of their hope of Glory.

Having not leasure to handle them all distinctly, and being unwilling to handle any one cursorily, I shall single out only the last of these Doctrines, and lay it for the ground-work of my ensuing Discourse. Thus I propound it to you:

Doct. *That the In-dwelling, and residence of Christ in true Beleivers, is a strong and evident Demonstration of their hope of Glory.*

Method propounded. For the inlargement of this poynt, I shall for Method sake, propound these Heads of discourse: 1. To enquire into Scripture Testimony, what proof thence may be given, that Christ is in true Believers, and hath his abode with them. Then, in the Second place, I shall endeavour to represent the manner How, or in what sense, Christ may be said to be in true Believers, and make his abode with them? 3. I shall make Inquiry, How Christ may be said to be unto the Saints the hope of Glory? 4. I shall prove my assertion; that Christs in-dwelling in true Believers, is such a strong and evident Demonstration unto the Saints of their hope of Glory. Then in the 5th. and last place, it remaines that I should make improvement of all, by particular usefull Application.

1. *Head,* That Christ is in all true believers. 2 Cor. 13. 5. To resume in order what I first propounded. Scripture contributes abundant heaped testimonies: I shall gather only some select proofes. The *Apostle* appeales to the experience of the *Corinthians*: *Know you not your own selves, how that Jesus Christ is in you, except ye be reprobates.* In the former part of the verse, the Apostle presseth them upon examination, Whether they were in the Faith. There are * two words which the Apostle useth, and both of great weight; 1. *Examine,* 2. *Prove.* Now if we can prove that we are in Christ we way prove that we are in the Faith. For Christ is the object of our Faith. And these Propositions are convertible--- *They that are in the Faith, are in Christ, and They that are in Christ, are in the Faith. Paul* speakes not in his own name only, but in the name of all true believers, *Gal.* 2. 20. *That Christ lived in him.* Christ abides in the Saints, *He in them, and they in him,* Joh. 15.5. Christ dwells in their hearts, Eph. 3. 18. The blessed spirit dwells in all the children of God, *Rom.* 8.11. The phrase is Emphaticall in the * Originall. Now the spirit of Christ, where it makes his

* Πειράζετε *Periculum facite. Radix est* πίρω *penetro.* Δοκιμάζετε. *Proprium est explorare qualis in se res sit, & a diversis aut contrariis discernere. Paræus.*

* Διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος ἐν ὑμῖν. i e. *By the power of his spirit, being in you, by his true powerfull working presence, by the efficacy and power of his grace.* Elton in loc.

resi-

residence, inhabits as an Owner, commands as a Ruler, takes possession as a Propietor. As for such as have not this spirit of Christ, let them read their doome, Rom. 8.9. *They are none of Christs*; and if none of Christs, the Devills questionlesse: But I need adde no farther proofe of this first particular.

II. *Head.* How may Christ be said to be in true Believers?

In the next place, my Work is to represent unto you, the manner How, or in what sense, Christ may be said to be in true Believers, and make his abode with them? For Answere hereunto, I shall give in my Meditations concerning this great Mystery, Partly negatively, and partly Positively.

1. *Negatively.*

First, to declare negatively, Christ cannot be either of those two wayes in the Saints: 1. He cannot be in them by composition or mixture of Essence. That eminent light of the Church of God M. *Perkins*, delivers his judgment on this wise, *Christ* saith he, *and a Believer are not one in substance. Here a distinction must be observed, the Godhead of Christ not in respect of substance (which is incommunicable) but only in respect of operation, is given unto us.* As many beleivers as there are, so many distinct persons there are, and every one distinct from the person of Christ. The flesh of Christ is in heaven--*Whom the Heavens must receive untill the times of restituon of all things.* Now its impossible for the Bread to be* transubstantiated into the Body: if it were so, the nature of a Body would be destroyed by being *simul & semel* in severall places. An illiterate Woman confounded her learned Adversaries; when they confest that a Sacrament was a signe, she answered, *Then it cannot be the thing signified*: And when they granted to her, that Christ and his Apostles did eat his body over night, then she replyed, *With what body then could he be Crucified next day?*

1. *Perk.* on Gal. 3. 28.

Act. 3. 21.

+ *Vid.* Willeti *Synops. cõtrov.* 13. Tindalum *Martyrem pientissimum in* Joh. 6. *& doctissimum* Mortonum *de Eucharistia una cum* Whitakero *de Sacramentis* Pet. Mart. *de Eucher.*

2. Christ is not in the Saints by transmutation, as Water was turned into Wine. Christ is not turned into a Saint, neither is a Saint turned into Christ. There's a great and vast distinction between the nature of Christ and his children; There's no confusion nor identity of Essence: Those are cursed Familisticall Blasphemers, that maintaine the Saints to be Godded and Christed, and audaciously averre, that they are one Person with the Father and the Son: we read that some *are partakers of* * *the Divine nature, not*

2. Joh. 2. 6.

+ 2. Pet. 1. 4.

* θείας φύσεως non θεότητος: *Naturæ nomen hîc non substantiam, sed qualitatem designat* Calv.

of the Diety: now Divine nature, regeneration, ſanctification, and the new creature are ſynonimous phraſes. Farther, this participation of the Divine nature is in ſimilitude: And we know that ſimilitudes are put in the Predicament of Quality, not in the Predicament of Quantity. The judgement that judicious * *Calvin* gives is on this wiſe, *Let us*, ſaith he, *be content with this thing alone (vain ſpeculations being layed aſide) that in ſuch wiſe the image of God is repaired in us, in holyneſſe and innocency, that we may be made partakers of eternall life and glory, ſo farre as is neceſſary for a full bleſſedneſſe.* Some there are now adayes to whom that charge may be appoſitely applyed, to *darken Counſels by words without knowledge* [a]. Theſe diſtinguiſh of a *Perſonal union*, *and an union of Perſons*, and confidently affirme that the *Perſon of the Holy Ghoſt is in all the Saints.* We believe that the eſſence of the Holy Ghoſt is every where, and by his ſpeciall grace in the Saints. But how near do they come to the Campe of their Adverſaries? How doe they bring themſelves into Mazes and Labyrinths, and know not how to wind themſelves out for want of a Scripture *clue*? I know, and acknowledge, that as it was ſaid of the *Angel that appeared to Manoah, he did wonderouſly*: ſo, the motions, whiſpers, influences, operations and conſolations of Gods holy ſpirit, are wonderfull, and they exert themſelves after a wondrous manner, beyond our cognizance and apprehenſions. But our duty is to ſpeak as the Scripture ſpeakes, and not to be wiſe above what is written. Let's keep cloſe to the old rule of the Law and Teſtimonie; and beware of novell fancies of men, who deſire to get themſelves a name, by a new opinion, though, upon examination it be an old hereſy reviv'd, and raked out of the graves of antiquated Hereticks long ſince confuted and exploded.

* *Nos vero ſupervacuis ſpeculationibus omiſſis, hoc uno contenti ſimus, ea lege reparari in nobis Dei imaginem in ſanctitate & innocentia, ut ſimus tandem æternæ vitæ & gloriæ ſocii, quantum ad plenam beatitudinem neceſſe eſt.* Calv.

a Job. 38. 2. Judg. 13. 10.

2. *Affirmatively.* And as I have ſhewed negatively, how Chriſt is not in true Believers, ſo now I am to ſhew poſitively, in what ſenſe Chriſt may be ſaid to be in true believers. This poynt is much controverted, and there are diverſe opinions delivered accordingly. But according to Scripture warrant, I ſhall reſolvedly deliver my judgment in this Propoſition, which to me is *æternæ veritatis.*

Propoſ. *That Chriſt Jeſus dwells in all true Believers by his ſpirit, and by Faith:* (i.e.) *by the Spirit on Chriſts part, and by Faith on the part of true Believers.*

Here I might call for Teſtimony a cloud of witneſſes, the good old

old *Mnasons*, old Disciples (which I look upon as the best) Eminent instruments of Gods glory, who subscribe to my assertion, as [a] *Zanchy*, [b] *Davenant*, [c] *Elton*, [d] *Calvin*; to them I might adde the judgement of many others, who deliver their mind accordingly, but I forbear, there being no necessity to multiply more Testimonyes.

[a] *Vnio, qua nostra carne & anima cum carne Christi & deoque cum Christo, in una carne unimur & conglutinamur fit per spiritum sanctum & fidem.* Zanch. [b] *Christus dicitur esse vel habitare in aliquo, quando spiritu sancto fidem in corde humano excitante, consequitur quis veram ejus notitiam, & vivam fiduciam ex cognitione manantem.* Daven. in loc. *Jam vero manemus in Christo, fidei & spiritus vinculo colligati.* Id. [c] We must understand that Christs being in us is not locall and corporall, but spirituall and supernaturall. Christ is in us after a spirituall manner, namely by his spirit in respect of Christ himself, and by faith in respect of us: for these are those bands whereby Christ is knit unto us, and we unto him, *Elton in loc.* [d] *Vnde colligimus, nos unum cum Christo esse, non quia suam in nos substantiam transfundat, sed quia spiritus sui virtute, nobiscum vitam suã & quicquid acceperit a Patre bonorũ, communicet.* Caly.

Let's distinctly prove the Position.

1. That Christ dwells in the Saints by his spirit. *The spirit* is the efficient primary cause. The Scripture is copious for the proof of the poynt: Especiall I shall mention three or four Scripture Testimonies, one is 1 Joh. 3. 24. *And hereby we know that he abideth in us, by the spirit which he hath given us.* Compare this with 1 Joh. 4. 13. *Hereby know we, that we dwell in him, and he in us, because he hath given us of his spirit.* The same word μένω *abide*, is used in both places, and imports a mutuall mysticall union between Christ and the Saints. Another proof is from 1 Cor. 12. 13. *For by one spirit we are all Baptized into one body.* What's the *Body* there spoken of, but the Church of Christ? From this Scripture *Calvin* strongly pleads for *Baptisme: Inserimur*, inquit, *per Baptismum in Christi corpus, ut mutuo nexu, tanquam membra, simus simul colligati & vivamus unã vitam. We are ingrafted* (saith he) *by Baptisme into the Body of Christ, that by a mutuall conjunction as members, we may be knit together, and live one life.* This is the great work of the spirit of God, to make Christ & a true believer one. One proof more I shall only mention, 1 Cor. 6. 17. *But he that is joyn'd to the Lord is one spirit*: This Scripture plainly shewes that the union between Christ and Believers, is a spirituall, and not a carnall union: Let's examine the words in the Originall ὁ δὲ κολλώμενος τῷ Κυρίῳ. *Qui agglutinatur Domino*: there is an Emphasis in the word [a] κολλᾶσθαι. It's a cleav-

[a] Κολλᾶς prædicatur de personis ut conjugibus. Beza. Κολλᾶς est familiariter uti, & se jungere artubus; Translatio ab iis quæ viseo aut glutine juncta sunt. Drus.

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ing and adhering. Learned [b] *Pareus* tells us, that there is a μετάληψις in the word, and ought to be understood for a spirituall body: but farther he gives a good light into the Text: *For*, saies he, *we being joyned unto Christ by faith are one spirit* (i.e.) *as if we were transformed into God and Christ, that what he is by nature, we may be the same by grace.* There are severall persons of great judgment, who agree in the truth delivered, many might be mentioned, but especially [c] *Augustine*, [d] *Calvin*, and [e] *Musculus*, declare their opinion in our behalf. I need cite no more Testimonies in so clear a case.

[b] *Est igitur metalepsis in vocabulo spiritus. Nos agglutinati Christo per fidem sumus, unus cum illo spiritus, hoc est, quasi in Deum & Christū transformamur, ut qualis est ipse per naturam, tales nos efficiamur per gratiam.* Paræus. [c] *Diversi sexus corpora sibi adhærentia, unum corpus dicit. Et cum spiritus humanus nullo modo possit dicere -- Ego & Dominus unum sumus, tamen cum adhæret Domino, unus spiritus est,* August. Ep. 177. [d] *Si quis uxori copulatus est non debet cum scorto se miscere; multo hoc majus nefas est in fidelibus, qui non una tantum caro sunt cum Christo, sed unus etiam spiritus.* Calv. [e] *Ostendit eam quæ cum Christo est conjunctionem non esse carnalem, qualis est viri cum uxore, sed spiritualem, quæ in spiritus conjunctione consistit.* Musc.

2. Christ dwells in the Saints by Faith, this is an instrumentall and secondary meanes. Faith is that Bond and ligament that knits us unto Jesus Christ. Christ by his spirit layes hold on true Believers, and they hold on him by faith. There is a rare magnetick vertue in Faith, to draw Jesus Christ unto the soule, and make particular application of him. By Faith all the members of Christs *Body* possesse him as their *Head*, and lay clayme unto him. There is an eye of Faith to see Christ, a heart to believe on him, a hand to graspe him fast, as the riches, the treasure, all in all, unto all true Believers. Now *Jesus Christ* abides and keepes his residence by Faith in the hearts of all true Believers. And without all question there is no life but this, which will carry out a Christian through persecutions, oppositions, fiery serpents, and sons of *Anak*, but that life, *by the faith of the Son of God.* It's a choyce observation of *Cyprian*, *Fide, non complexu, Christo conjungimur.* There cannot be an immediate conjunction of our natures with the nature of Christ, but there is a spirituall conjunction by Faith: † for Christ applying himself to the heart of a true Believer, and he applying his heart to Christ, may be said to touch one another spiritually: and this may *sano sensu* be accounted *mutuus contactus.* Now for the clearer manifestation of this great mystery of Christs existence, indwelling,

Gal. 2. 20.

Cypr.

† *Unctus in vobis qui suam vobiscum communicans unctionem, regni consortium tribuit, futuræq; gloriæ confirmat spem.* Arias Mont. *Per Christum aditum & ingressum habere credite, utpote qui in vobis per fidem sit, per quem æternam gloriam nos consecuturos speramus.* Oecumen.

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and residence in true Believers; we are to consider this great pretious Truth, -- That there is an Union between Jesus Christ, and all true believers. But before I unfold this Union, it will be needfull to premise a distinction. There is a *substantiall* and a *mysticall* Union. The substantiall Union is between the persons of the blessed Trinity, who though they as Persons, differ according to *Characteristicall proprietyes*, yet they agree in the Identity of substance. There's a plurality of Persons, but an unity of Essence in the Godhead. We have herein the concurrence of Learned and Orthodox * Expositors. That great Text is to me *instar omnium* (which wards off all the assaults that Socinians and other Hereticks make against it) 1 Joh. 5. 7. *For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one*; ἓν (*i.e.*) One God, but at present we are not to speak of this Union.

+ Vid. Zanch. de tribus Elohim. *Trinitas dicenda est, non triplicitas, in qua ordo quidem est, inæqualitas non est; distinctio, non diversitas quia non sunt ὁμοούσιοι sed ὁμοούσιοι. Alius est Pater a Filio, sed non aliud.* D. Prideaux *in Manuduct. ad Theol.*

There is a Mysticall Union between Christ and his Church, and this concernes our purpose. For this Christ prayes Joh. 17. 21. *That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us.* *Vid.* Anth. Burgesse in Joh. 17. *Hic vides quid sit Christianismus, unum scilicet esse cum Deo per fidem, unum item cum proximo per charitatem.* Ferus in Joh. 17. *Conjunctio cum Christo quæ fit per fidem causa est conjunctionis eum Ecclesia & corpore Christi, quæ fit per vinculum charitatis.* Rolloc. in Joh. 17.

For the distinct handling of this Union, (which is the Foundation of all comfort) my business lyeth before me, to be your Remembrancer of those Scripture Properties, which represent unto us the nature of this Union.

One Resemblance is of a *Husband and a Wife*: these are one by civill bonds, but not one *Individual Person*: they are distinct persons, and distinct substances, and yet are one flesh by vertue of Conjugall Union. Christ is the Bridegroome, the Church is his Spouse, for so runns the similitude of the Apostle, *The Husband is the head of the Wife, even as Christ is the head of the Church.* And this is a very proper * Analogy, frequently mentioned in Scripture. 1. *As Husband & Wife.* Ephes. 5. 23. * *Certe optima est inter virum & uxorem una ex parte, ex altera autem inter Christum et Ecclesiam Analogia, quia sicut Christus est caput Ecclesiæ, ita et Vir est caput Uxoris: et sicut Christus est Ecclesiæ servator, ita Vir uxoris suæ quodammodo servator est, quatenus nempe eam sua auctoritate, prudentia, viribus, tegere, tueri debet, atque protegere.* Bod. in Epist. ad Ephes. c. 5. v. 23.

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2. *Vine and Branches.*

A ſecond Reſemblance is of the *Vine* and *Branches*. Chriſt himſelf ownes this ſimilitude, Joh. 15. 5. *I am* (ſaith he) *the Vine, yee are the Branches.* It's the property of the Vine to nouriſh the Branches, to convey ſap, vertue, and juyce unto them; much more doth *Jeſus Chriſt* nouriſh all his members. He is the true Vine, and from him vertue and nouriſhment are derived unto all his branches. Now as the Vine and Branches are one, ſo Chriſt and all his Members are one.

3. *As Head and Members.* Epheſ. 5. 23. Perk. *in Com. Galat.*

A third Reſemblance is, of the *Head* and *Members*. Chriſt is the Head, the Church is his body. Therefore Chriſt is ſaid to be the *Saviour of his Body.* The Head and Members are one. The whole Church of God, whether Militant or Triumphant, united to Jeſus Chriſt is but one. For illuſtration of this, I ſhall borrow a ſuppoſition of M. *Perkins. Suppoſe*, ſaith he, *a mans head lyes in* Italy, *his Armes in* Germany, *his Feet in* Spaine: *ſuppoſe farther, that one and the ſame ſoul, extends it ſelf to all the aforeſaid parts, and quickens them all, they are all now become one, in reſpect of one and the ſame ſoul, and all concurre as members to one and the ſame Body: Even ſo all the Saints in Heaven, and all* Believers *upon earth, having one and the ſame ſpirit of Chriſt dwelling in them, are all one in Chriſt and with Chriſt.*

4. *As the Foundation & Building.* * Iſai. 21. 16. *a* 1 Cor. 3. 9. *b* 1 Pet. 4. 17. *c* 1 Cor. 3. 16. *d* Rev. 21. 3.

A fourth Reſemblance is of a Foundation and a Building. *Chriſt is the Foundation ſtone, a tryed ſtone, a pretious corner ſtone* *. And all true *Believers*, are [a] *Chriſts building*: They are ſaid to be [b] *the Houſe*, and [c] *Temple of God*, the [d] *Tabernacle of God.* Now the Foundation and Building, make up one Houſe, Stones cemented together make up one wall or Houſe: yet notwithſtanding they are in themſelves diſtinct ſubſtances, though by appoſition and conglutination they are united together; ſo all true Believers are diſtinct Perſons, and diſtinct ſubſtances, though they make up one ſpirituall building.

1. *A mutual Union.* Mat. 13. 45, 46

Having ſhadowed this Union by way of Analogy in thoſe forementioned inſtances; now we muſt review the Properties of this Union, and they are Four, *viz. Mutuall, Reall, Spirituall, and Eternal.*

1. This is a *Mutuall Union.* The Margarite, a pretious Pearle mentioned in the *Goſpel*, is called *Vnio*, and the reaſon is aſſigned by one, *Quia iſtæ gemmæ nunquam indiſcretæ in eadem concha reperiuntur.* Yet the Art of man may ſever pearles from each other: ſo cannot Chriſt and a true Believer be ſevered: For there is a mutuall

tuall Vnion and communion between Christ and every true Believer. Hereupon *the Spouse* professeth, *My beloved is mine, and I am his*: And the Tenour of the Covenant of Grace runs in these termes, *And they shall be my people, and I will be their God.* There is a mutuall intercourse and vicissitude of clayming interest between God and his people. As Christ is in true Believers, so all true Believers are in Christ, and become one with Christ. And if the question be asked, how are all Believers made one with Christ? I Answer, This is by a Donation on Gods part, whereby Christ is given unto us, and by a receiving on our part. Christ layes hold on us by his spirit, and we lay hold on him by Faith. Christ loves his Saints: now *Amor est affectus Vnionis*: all the Saints love Christ with a reciprocall love: But his love to them, causeth their love to him: so saith the Apostle, *We love him, because he loved us first.*

Cant. 2. 16. Jer. 31. 33. Rom. 8. 1. 2 Cor. 5. 17 Joh. 17. 21. 1 Joh. 4. 29.

Secondly; This *Vnion* is *Spirituall.* By one and the same spirit all true Believers are united unto Jesus Christ. Though Christ be in Heaven, and believers on earth, yet there is a spirituall Union between them and Christ. He the head hath an influence upon all his members. Learned *Camero* well observes, that there ought to be an *Vnition*, before that there can be an *Vnion*. *Vnition* is to be conceived Efficiently, as the working of Gods spirit, joyning the true Believer unto Christ: and Vnion is to be conceived formally as the joyning of the persons between themselves by faith. *Christ is the Head*, the *Saints* the *Members*; *Christ* the *Husband*, the *Saints* the *Spouse*; *Christ is* the *Vine*, the Saints the *Branches.* But all these *Analogies*, are to be understood after a mysterious manner. These things are only discernable by the eye of Faith: And the Heart of a Saint can experimentally feel the comfort thereof, where the Head cannot penetrate, nor Book-learning sufficiently discover so great a mystery.

2. *Spiritual.*

3. This Vnion is *Reall.* This I mention in contradistinction to a notionall, imaginary Union *. The Gospel is a reall *Gospell*, Christ a reall *Christ*, *Faith* a reall grace; so this Vnion between Christ and true Believers, is a reall *Vnion*. For witnesse we shall consider those reall, vivificall influences, which flow from *Jesus Christ*, in that *Christs flesh* is said to be *meat indeed, and his blood, drink indeed*: The Adverb there used is Ἀληθῶς, truly, but spiritually; for that which is spiritually so, is truly so. For instance in the

3. *Reall.*

* Believers are not one with Christ in conceit or imagination, for this conjunction is in truth a Reall conjunction.

vid. Perk. on Gal. 3. * Joh. 6. 55.

Sacrament of the Lords Supper, * the Martyrs denyed the reall Preſence of the body and blood of Chriſt, (*i.e.*) that monſtrous opinion of *Tranſubſtantiation*, and they ſealed the truth againſt that Popiſh Tenet with their blood: Yet they acknowledged a reall exhibition of Chriſt to the Faith of true Believers, and they declared their judgments, that thoſe *Euchariſticall Elements*, repreſented Chriſt truly in a ſpirituall and Sacramemtall ſenſe, to the faith, not to the ſenſe of the Receivers.

*Act & Mon. the 9. Exam. of M. Philpot.

* *Panis obſig. nat & exhibet corpus Chriſti ſpiritualiter & ſacramentaliter, non ori, ſed fidei; non denti, ſed menti, non tranſubſtantiatum ſub ſpeciebus accidentalibus abſque ſubjecto, ſed traditum ut ſignatum ſub ſigno.* D Prideaux Manuduct. ad Theol.

4. *Everlaſting.*

4. This *Vnion* is an everlaſting *Vnion*. Unions in other kinds faile. As for inſtance, The Union between Husband and Wife, is diſſolved by death. In Trees The Axe divides between the Root and branches: in buildings, age cauſeth the Building to be parted from the Foundation. But the Union between Chriſt and his Church is eternall. Neither Death, nor time, nor violence, can diſunite a Saint from Chriſt. Nothing can ſeparate them *from the love of God in Chriſt Jeſus*. And the ground of all is, becauſe the love of *Chriſt is unto the end*. The love of God the Father is an *everlaſting love*: And the Interceſſion of Chriſt is *for ever*: This is mentioned to our great comfort, to let us know, that this Union laſteth after our temporall life. For *Jeſus Chriſt* uniteth his living body, unto the dead body of his Saints. As for thoſe that *ſleep in Jeſus*, *Chriſt is preſent with them in the grave*. Herein appeares Chriſt's great condeſcention, and the Saints great dignity, that Chriſt will unite a clod of duſt unto himſelf (I mean) by uniting **our vile bodyes unto his glorious body*: ſo there is glory put not only upon the ſoules, but likewiſe upon the very Numericall bodies of true Believers. In the grave this *Vnion* continueth; and at the departing of the ſoul from the body, it's preſently in *Abrahams boſome, the higheſt Heaven*; and is now made partaker of eternall glory *with the ſpirits of juſt men made perfect*. But at the reſurrection, when there ſhall be a re-union between the ſoule and the body, there ſhall be a farther addition of Glory, a complement of happineſſe unto all eternity. Farther, it is alltogether impoſſible, that this Vnion on Chriſts part, ſhould ever faile. For every true Believer is a *member of Chriſts body*: Now the leaſt member cannot be wanting, otherwiſe the body of *Chriſt* could not be compleat. The *Armes* and *Leggs* are integrall parts of a man, without which he could not be a compleat man. So every

Rom. 8. 38.

Joh. 13. 1. Jer 31. 3. Heb. 7 35.

Byfield.

* Phil. 3. 21. *The phraſe is* σῶμα τῆς ταπεινώσεως εἰς σύμμορφον τῆς δόξης. *Theſe Bodies ſhall not be changed in ſubſtance, but in quality, ſo that of Mortall they become immortall, of corruptible incorruptible, of natuall ſpirituall.* Ayry in loc.

Saint

Saint serves to the compleating of the body of Christ. Not one member of Christs body can be missing. The Saints are *Bone of Christs bone*, and *flesh* of his *flesh*. They are one with him by a mysticall, spirituall, reall, mutuall, everlasting union. This is my apprhension (as is foreshewed) wherein I am not alone: many * rare men, both for parts and piety, are of the same judgment: But I shall enlarge no farther this particular.

*V. Zanch. in Eph 1. Perk. in Gal. Sybbs in Cant. Burg. in Joh. 17. Reyner. Colvill &c.

In the Third place my work lies before me to discover how, and in what sense Christ may be said to be unto the Saints, *the hope of Glory?* For answere, we are to consider two things.

3. *Head.*

1. There is a *glorious hope* (*i.e.*) the grace of hope, whereby a true Believer is bigge with expectation of Eternall glory. Of this the Apostle speaks in severall places. He calls it an *earnest* [a] *expectation*, *a good hope through* [b] *grace*, *a lively* [c] *hope*, *and abounding* [d] *hope*. In this acceptation we say that Christ may be accounted our hope: For the grace of hope comes from Christ: Grace and glory differ not substantially, but gradually: And we commonly say -- *Gradus non variat speciem.* Questionlesse both grace and glory come from Jesus Christ.

1. *The Grace of Hope.*

a Phil. 1. 20. Κατὰ τὴν ἀποκαραδοκίαν: *Gestus illius significatur qui cupidissimè aliquid expectet, nimirum qui exerat caput & oculos intendat quasi eminus venturum prospiciens*, Beza, b 2 Thes. 2. 16. c. 1 Pet. 1. 3. d Rom. 15. 13.

2. There is a *glory hoped for*, and this is a [a] *blessed hope*, and the [b] *hope of Eternall life*, and [c] *Christ is this hope*; All our hopes of of heaven are built on Christ. Through Christ alone we attaine the end of our Faith and Hope, *the salvation of our soules.* No thinking on God the Father without Christ; for out of Christ *God is a consuming fire.*

2. *Glory hoped for.*

a Tit. 2. 13. b Tit. 3. 7. c 1 Tim. 1. 1. *Quod autem Christum appellat spem nostram, proprie illi convenit, tunc enim incipimus bene sperare, quum in Christum respicimus: quandoquidem in eo solo residet tota salutis nostræ materia.* Calv. in 1 Tim. c. 1, v. 1, † *Non solum horribile, sed periculosum est de Deo extra Christum cogitare.* Luth. loc. com.

To set forth the Transcendent Excellency of this hope, or glory hoped for, there are Three singularities to be observed, *viz. Dignity*, *Fullnesse*, *and perpetuity.*

1. Consider the *Dignity* of this *Hope*, or glory hoped for; and this is *transcendent.* This glory was the purchase of Christs blood, even of that immaculate Lamb, whose *blood* is that *blood of sprinkling which speaketh better things then the blood of* * *Abel.* This glory is the [a] *Fathers Gift*, and Christs purchase: *And the* [b] *price of our high*

1. *The dignity of this Hope.*

a Heb. 12. 24. b Phil. 3. 14. Βραβεῖον, *præmium est quod propriè datur certantibus ac vincentibus*, Eras. Βραβεῖον *ipsum munus proprie significat, illud est vita æterna per Christum a Deo promissa in vocatione cœlesti*, Aret.

calling is in Christ Jesus. Let's review those names, whereby the word of God sets forth this glory hoped for, and we shall find in each of them a transcendent dignity. As for particular instances: Sometimes it's called a *Crowne of glory*, 1 Pet. 5. 4. sometimes the *new Jerusalem*, Rev. 21. 2. likewise *Abrahams bosome*, Luk. 16. 23. *the Inheritance of the Saints*, Col. 1. 12. *Paradise*, Luk. 23. 43. *the kingdome of God*, Joh. 3. 3. *the third Heaven*, 2 Cor. 12. 3. *the heavenly Country*, Heb. 11. 26. *the Blessed vision*, &c. Mat. 5. 8. And all this glory must needs be transcendent, because there is the presence of the holy Trinity, and fruition thereof, the Beaticall sight, the society of Saints, Martyrs, Patriarchs, Apostles, Ministers and People, Even, all those, and those alone who are *Washt, and made white with the blood of the Lamb*, Rev. 7 14. The imployment in Heaven, is for ever to praise the Lord, and to sing *Hosannah's* and *Allelujah's unto him that sitteth upon the Throne, and to the Lamb for evermore.* All's transcendent in Heaven, and because our capacity is narrow and finite, unable to comprehend those Joyes, the Apostle describes them by way of negation, *Eye hath not seen, nor eare heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.* Cor. 2. 9. The eye of man hath seen Golden Mines, rare Buildings, such as *Artemisia* built for *Mausolus*, *Diana's Temple*, the *Ægyptian Pyramides.* The eare of man hath heard the most ravishing, and delicious melody: the heart of man can conceive the rarest exquisite peeces of art and nature: Yet the eye, eare, and heart, are all here set at a *non plus*, For the height and happinesse of the glory revealed to triumphant Saints, exceeds the utmost apprehension of eare, eye, heart, and doth farre surpasse an humane, even an Angelicall apprehension.

2. *Fullnesse of Glory.*
a Psal. 16. 11.
b Psal 36. 8.

2. Let's consider the Fullnesse of this glory. There's a [a] *fullnesse of joy*, [a] [b] *River of pleasures.* The Lord Christ is the Fountain of all happinesse which can never be drawn dry. When Mannah was given, every one had enough for his eating. And the *Jewes* have a conceipt that Mannah had such a delightfull tast, as to suit every ones pallat. This is but a conjecture: but it's a certaine truth, that * *in Jesus Christ all fullnesse dwells.* In him is fulnesse of Wisdome to counsell, fullnesse of righteousnesse to justify, fullnesse of Holinesse to sanctify: In a word, in Christ there is both *plenitudo gratiæ & gloriæ*, fullness of grace and glory. And all Gods Children receive according to their

* Col. 1. 10. *Non per inhabitationem, sed substantive, non secus ac in corpore anima.* Oecumenius.

their measure and capacity *grace for grace, i.e.* grace answerable to the grace of Christ. There are in heaven degrees of Glory, as *one Starre differeth from another in glory.* Yet God puts sufficiency of glory upon every Saint: For every saint shall have as much as his vessell can hold: he shall be brim-full of glory. Christ hath prepared *mansions* enough. What ever Christ hath promised shall be fully performed. Christ's active and passive obedience is abundantly meritorious: and he is *the beloved Sonne in whom the Father is well pleased.* *Moses* the man of God prayeth, *O satisfy us early with thy mercy, that we may rejoyce and be glad all our dayes.* We shall not only rejoyce here whilest we live on earth, but unto all eternity. For the mercy of God is a soul-satisfying comforter: some sweet tasts we receive here, the fullnesse whereof is reserved for another World. To this purpose, *Philip* puts up a great request of highest concernment, *Lord shew us the Father and it sufficeth us.*

Joh. 1. 16. 1 Cor. 15. 31. Joh. 14. 2. Mat. 3. 17. Ps. 90. 14. Joh. 14. 8.

3. Let's consider the Perpetuity of this glory. There is no possibility of altering the Saints condition in glory. Alterations are here *in viâ*; as *viatores* we meet with many alterations, some whereof are for the worse: But there can be no alteration *in Patriâ*: there we shall be *comprehensores. The pleasures at Gods right hand are for evermore* Psal. 16: 11. The Sabbath that shall be kept in Heaven, shall be eternall, without any interruption or intermission, without any faintnesse or wearinesse: we shall for ever celebrate the prayses of the Lord, *The life is eternall,* Joh. 10. 28. *The glory eternall.* 2 Cor. 4. 17. *The habitation Eternall,* 2 Cor. 5. 1. *The King Eternall.* 1 Tim. 1. 17.

3. *Perpetuity of Glory.*

Vpon all these weighty considerations, let the Meditation of our eternall condition abide upon our hearts, and be the subject of our serious and frequent meditation. Behold we all stand at the doore of eternity: varieties of diseases forewarne us. Each disease reads us a lecture of the frail condition of our bodies, Ere long death the *King of Terrours* will lay his Mace on us, and arrest us to appear before the judgment seat of Jesus Christ. Yet we are on this side the grave and eternity, but when once there is a dissolution of this frame of nature, we shall lanch then into the boundlesse Ocean of Eternity, whence will be no returning unto the land of the living. Shortly we shall *goe hence and be no more seen.* In this present world all our services are short and our lives transient: The *Scheme, Figure, Pageantry* and *Bravery* of this world *passeth away.* The greatest Honours may lye in the dust. And degradations are common

Joh. 18. 4. 1 Cor. 7. 31. παράγει τὸ σχῆμα τοῦ κόσμου τούτου.

Prov. 23. 5. mon now adayes. The greateſt *riches may flye away as an Eagle towards Heaven*: Intereſts, Favour, Complyance, popularity, all theſe (which the world ſo much dotes on) are but ſhort lived: Men rack their Braines and Conſciences both, and *looſe their beloved ſleep* for the purchaſing of theſe things, and on a ſudden they deceive them, like that deceitfull *Brook*, mentiond by *Iob*. *Iob* 6. 15. But in the eſtate of glory all is permanent, everlaſting, unchangeable. Mic. 2. 10. *Here is not our reſt. But there remaines a reſt for*

Heb. 4. 9. *the people of God.* Then our faith ſhall be turned into viſion, and our hope into fruition. Our love ſhall be at its height, and this ſhall be eternall: Wherefore though we dye and are changed, yet *Chriſt who ever liveth* is unchangeable; And his *interceſſion* Heb. 7. 25. runnes parallell with the longeſt line of Eternity.

Here I have a large field and may ſoon looſe my ſelf, and forget time, and paſſe over all bounds, whilſt I diſcourſe of Eternity: M. *Brightman*, an excellent holy man, whilſt his heart was buſied in this contemplation of the *New Jeruſalem* fell into a trance and dyed, and was immediately made partaker of that Glory which was ſo much upon his heart. But I ſhall contract my ſelf, and be breifer in the remaining diſcourſe.

4. *Head.* In the fourth place, I am to give in the proofe of my aſſertion *viz. That this Indwelling of Chriſt in true Believers is an evident demonſtration of their hope of Glory.* The proof will be more clear if we conſider the connexion between Chriſt's Glory in the Saints, and their Glory through him: *Thus Chriſt prayes* Joh. 17. 22, 23. *And the Glory which thou gaveſt me I have given them; that they may be one even as we are one, I in them, and they in mee, that they may be made perfect in one.* Hereupon * *Calvin* gives this obſervation upon the place -- *Whence it followeth, that no man ought to be reckoned amongſt Chriſts Diſciples, but ſuch in whom is ſeen the glory of God ſtampt by the image of Chriſt, as by a ſealing Ring*: and the Apoſtle likewiſe proves the point if we compare *Phil.* 1. 21. with v. 23. In the former verſe he profeſſeth, *that to him to live was Chriſt:* In this latter he profeſſeth his *deſire to depart, and to be with Chriſt. Thoſe that be in Chriſt, are free from condemnation*, Rom. 8. 1. *And nothing ſhall be able to ſeparate them from Chriſts love*, Rom. 8. 38. *Chriſt is their life, and when he ſhall appear, they ſhall be with him in Glory*, Col. 3. 4.

* *Vnde ſequitur, neminem in Chriſti diſcipulis habendum, niſi in quo gloria Dei a Chriſti effigie tanquam ab annulo ſignatorio impreſſa conſpicitur,* Calv. in Joh. 17. 22.

For farther confirmation of the point, I'le give you *good meaſure, full*

full preſt, and running over. And this I ſhall endeavour to effect *by theſe demonſtrative Arguments.*

1. Becauſe all thoſe in whom Chriſt dwells [d]*have acceſſe by Chriſt unto the Father.* Chriſt doth as it were lead them by the hand unto the *Father.* The Holy Ghoſt tells us, that *without are Doggs and Sorcerers &c.* This ſome conceive to be an *Alluſion* to thoſe cuſtomes anciently obſerved in *Nuptiall ſolemnities.* The invited gueſts were conducted into the *Bride Chamber* with torches, but ſuch as were not invited, were left without in the dark. Now to have acceſſe through *chriſt* unto the *Father,* by that *new and living way of Chriſts blood,* is a very great priviledge, whereof none are partakers but *Saints,* who have intereſt in *Chriſt,* in whoſe heart he *dwells by Faith.* *Arg.* 1. [d] Rom. 5. 2. Eph. 2. 18. ἔχομεν τὴν προσαγωγὴν

2. Thoſe who have intereſt in Chriſt, are partakers of all the promiſes. The *Promiſes* may be called that *Magna Charta,* whereby *Believers* clayme their title unto *Heaven.* They are *breaſts* of conſolation, and *rivers* of refreſhing unto the children of God. Theſe are *precious promiſes,* 1 Pet. 1. 4. they are ſure and certaine, *yea and Amen.* And both *temporall and eternall promiſes pertaining unto Godlineſſe.* The wicked of the world receive many outward things in a great eſtate and confluence, by common providence and ordinary donation. Out of the riches of Gods bounty, he beſtowes *Largeſſes* upon the juſt and unjuſt. But true Believers only receive all by a Promiſe, and by virtue of a Covenant. They receive *Chriſt* in their outward mercies, *With him they receive all things,* Rom. 8. 32. *Arg.* 2. 2 Cor. 1. 20. 1 Tim. 4. 8.

3. Only true Believers have intereſt in Chriſts ſufferings, and all the Benefits of his purchaſes, Iſ. 53. 8. *Chriſt was ſtriken for the tranſgreſſions of his people;* Iſ. 53. 10. *Chriſt hath a peculiar ſeed;* Matth. 1. 21. *He is the ſaviour of his people;* Eph. 5. 23. *The ſaviour of his Body;* 1 Tim. 4. 10. Joh. 3. 16. *The ſaviour of them that beleive;* Tit. 2. 14. *Chriſt hath a peculiar people,* Luk. 12. 32. *a little flock.* *Arg.* 3.

4. Only true Believers have benefit by the Prayers and Interceſſions of Jeſus Chriſt. He *prayeth* for them only *excluſivè*, not *for the world.* Joh. 17. 9. Them *he loveth and waſheth.* Rev. 1. 5. And he makes interceſſion for them at the right hand of God. Now Chriſt prayeth not for all, doth not love, and waſh all, doth not intercede for all. Hence thoſe *Doctrines of generall redemption are unſound,* and derogatory unto this grace of *Jeſus Chriſt:* And though they *Arg.* 4.

pleaſe

pleaſe fleſh and blood, we ought to beware of them as *Syrens*, who are apt to lull us aſleep with their ſongs, and afterwards devour us.

5. Head. I ſhall adde no more concerning the Doctrinall part of my Text. It now remaines in the Fift and laſt place, to reduce all home unto our ſelves, by ſome *uſefull particular Application*, and this is the life of every Sermon.

This I ſhall endeavour to preſſe home in Four Uſes. *viz. Information, Examination, Exhortation*, and *Conſolation.*

Uſe 1. For Information In the firſt place, here is matter of Information; and herein I ſhall endeavour, either to ſet your judgements right, or confirme you in what you know already, in theſe *three enſuing particulars.*

1 No way to heaven but by Chriſt only. 1. That there is no other *hope of Glory*, no way to Heaven, no meanes to obtain ſalvation, but by *Jeſus Chriſt.* The moſt morall man, though as juſt as *Ariſtides*, as true to his word as *Regulus*, if he plead his own Righteouſneſſe, and lay aſide the righteouſneſſe of Chriſt, is undone unto all eternity. The moſt holy men, as [a] *Job*, [b] *Paul*, [c] *David*, durſt not plead their own Righteouſneſſe, and joyn Iſſue with Gods Juſtice. There is no name but *the name of Jeſus*, Act. 4. 12. *No Redemption but by Chriſts blood*, Eph. 1. 7. *No Mediator but the man Chriſt Jeſus*, 1 Tim. 2. 5. Wherefore that abominable opinion is accurſed, and to be ſent back to Hell from whence it came, *That a man may be ſaved in any Religion if he be zealous in it.* To confute this abominable Tenet, I ſhall adde to what I have ſaid before, *two Scriptures* only: One is Ioh: 17. 3. *This is life eternall, that they might know thee the only true God, and Ieſus Chriſt whom thou haſt ſent:* Whence we inferre, that theres no eternall life to be had without the knowledge of God in Jeſus Chriſt. And in that place *Knowledge and Faith are ſo hand-feſted as one is put for the other. A *Second Scripture* is in Ioh. 14. 2. *I am the Way, the Truth, and the Life.* Thoſe then that fancy a poſterne doore to let in Heathens; and others that plead for the *Pagans debt and dowry*, and laviſh charity againſt Scripture warrant; theſe in a high meaſure derogate from the grace of Jeſus Chriſt, which is intended for, and applyed only unto the members of his own body: He is only a Saviour of his own people.

[a] Job. 9. 3. Job. 46. 6. [b] Phil. 3. 8. [c] Pſal. 51. 1. add Iſa. 46. 6.

ἢ γνῶσις ἀνὲυ πίστεως, ἢ πίστις ἀνὲυ γνώσεως.

2. Be informed of the great happineſſe of *Saints* in whom Chriſt

Clem. Alex. *Ambulare vis? Ego ſum via: Mori non vis? Ego ſum vita: Falli non vis? Ego ſum veritas.* Auguſt. *Nos ſequamur te, per te, ad te; quia tu es via, veritas, & vita, via in exemplo, veritas in promiſſo, vita in præmio.* Bern. Serm. 2. in *Aſcenſ. Domini.*

dwells

dwells, and takes up his residence. They are his a *Friends*, b *Brethren*, c *Children*, d *Kings* and *Priests unto God*, and having Christ they have all. *Esau* said he had enough: what was enough in *Esau's* account, but Riches, Honours, Greatnesse in the world? But *Jacob* a person in Covenant with God, said he had all; For he had a God reconciled: All the adopted Sonnes and Daughters of God, have all in Christ: their Charter is large, for *Christ is their's* 1 Cor. 3. 20, 21. and *with him they have all things*, Rom. 8. 32. they have a *God reconciled*, and the great work of *Reconciliation*, was not a transaction of yesterday: *God was in Christ reconciling the World unto himself*, 2 Cor. 5. 19. *Christ alone hath trod the Wine-presse for them*, Isai 63. 2. *Christ is their Peace*, Eph. 2. 14. *Their Advocate*, 1 Joh. 2. 2. *The Scape Goat typified*, Lev. 19. 26. *The Lamb slaine from the beginning of the World*, Rev. 13. 8. Christ went to Heaven to *prepare a place* for his people, *Joh.* 14. 2. And this Inheritance hath four properties, which no other Inheritance hath, for it is *Incorruptible*, *Undefiled*, * *not Fading away*, *Reserved in Heaven.* 1 Pet. 1. 4..

a Joh. 15. 14.
b Heb. 3. 11.
c Joh. 21. 5.
d Rev. 1. 5.

Ὡς ὅτι θεὸς ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ *Ex alienato gratiosum faciens.* Beza.

Flos qui nunquam marcescit. Dictus inde immortalis, Clem. Alexand. & Plin. Lib. 21. c. 11.

3. This may informe us of the miserable condition of all ungodly persons, such as are out of Christ, and therefore in a *hopelesse* condition, *Eph.* 2. 12. These are withered branches quite cut off the root, & therefore can receive no sap nor nourishment thereby. When the Apostle saith, that they are *without Hope*, he saith as much as to conclude them (if they dyed in that estate) in that place whence is no *Redemption.* Whoever thou art, in whom Christ doth not dwell, nor rule, and governe in thy heart, without *Question* thou hast got another Inhabitant, Ruler, and Governour. And who is he but *Satan* which commandeth in *cheife in the children of disobedience*, Eph. 2. 2. As they that are in Christ are his *Friends*, so they that are without Christ are his *Enemies.* And there is a most dreadfull doom threatned against *Christs enemies to be slaine before him*, Luk. 19. 27. As for those that are in Christ, they are *heyres & coheyres with Jesus Christ*, inheritors of the Kingdome of Heaven, children of God *by grace and by adoption.* But those that are out of Christ, they are the children of the *Devill*, Firebrands of Hell. These are those *Goats that stand on Christs left hand*, *to whom Christ will say, Goe ye cursed*, Matth. 25. 33, 41. *The other are the sheep that stand on Christs right hand, to whom he will say, come ye blessed*, Matth. 25. 33, 34.

3. Such as are out of Christ are in a hopeless condition.

Use 2. For Examination. Jer. 15. 19.

These things being so, it nearly concernes us all to make a strict inquiry into our Hearts, every one should read, as it were an Anatomy Lecture upon his own heart. As the Disciples askt the question, *Is it I? Is It I?* so every one ought to enquire, Am I in Christ? Is Christ in me? Wherefore in the Second Place by way of Character (which is the maine businesse of a *Minister to distinguish the pretious from the Vile*) I shall proceed to an *use of Examination*, And herein I shall lay down some *discriminating Notes*, & accordingly we ought all to put our selves upon a strict test and tryall, as in the presence of God.

Charact. 1. New Creature. καινὴ κτίσις Res quædam recens a Deo condita, Beza.

The first Character is the new Creature. All that are in *Christ are new Creatures*, 2 Cor. 5. 17. Where the *new creature* comes, the whole man is fashioned, and cast into a new mould. Ther's an illumination of the judgment, and a *renovation of the spirit of their mind*, Eph. 4. 23. These persons are Men and Women of a pretious annointing, for they have *an unction from the holy one, whereby they know all things*, 1 Joh. 2.20. And they have *eye salve from Jesus Christ*, Rev. 3. 18. And where this new creature is, it changeth the Will (which was formerly refractory, and disobedient) and subdueth it to the obedience of the will of God. *Saul* raving in a distempered zeal, went as a Pursevant to serve Warrants upon the Disciples, he was then resolved on his designes, nothing should let or stop his mad Careere: But Jesus Christ met him by the way, & cast down Horse and Man, then the will of *Saul* was changed, and he humbly propounds the Question, *Lord what wilt thou have me to do?* Act. 9. 6. *Gods people shall be a willing people*, &c. Ps. 110.3. a people of willingnesse in the plurall number: so likewise ther's a change in the affections, which were formerly inordinate, and fixt upon earthly vanities, are now set in order and upon the right object: *set on things above, and not on things below* Col. 3.3. The love, joy, hope, desire, are set upon Christ, and the things of Eternity. Farther, the heart is changed: Of an old heart it's become new, of a hard heart it's become soft, of an uncircumcised, circumcised; of stubborn and rebellious, broken and subdued. Then lastly, this change extends it self throughout the whole life and conversation. For when the new man is put on, there followeth *newnesse of life* and conversation *Rom.6.4.*

Charact. 2. Mortification.

A Second Character, is the *Mortification* and *Crucifixion* of the Deeds of the flesh. The Apostle exhorts us to the *mortifying of our Members*

Members Col. 3. 5. And there is a neceſſity of mortifying the whole body of ſin, for where Chriſt dwells Rom. 8. 10. *the body is dead becauſe of ſin.* There may be a mortification of ſome particular member, where there is not the mortification of the whole body; but both are of abſolute, indiſpenſible neceſſity. And where this is Rom. 8. 13. *life* is promiſed. Crucifixion is likewiſe mentioned to the ſame purpoſe. It's an Evidence of thoſe which have intereſt in Chriſt, that they have *crucified the fleſh, with it's affections and luſts.* And this the Apoſtle layes down for an infallible ſigne, from his own experience: *I am* (ſaith he) *Crucified with Chriſt*, Gal. 2. 20. *and the world is crucified unto me*, Gal. 6. 14. This you will ſay is ſevere, but I am ſure it is wholſome and needfull diſcipline; and this way the old Diſciples went to Heaven, and their practiſes are recorded for our imitation. There are two Emphaticall words which the Apoſtle uſeth, *I beat down my body, and bring it in ſubjection*, 1 Cor. 9. 27. The practice of mortification and crucifixion of carnall luſts, even of the whole body of ſinne, we muſt in good earneſt ſet upon, if ever we will come to heaven.

Gal. 5. 24.

ὑπωπιάζω *contundo, Livido reddo, eſt metaphora ſumpta à pugilibus, & luctantibus, quâ pugnis & verberibus ſe mutuo obtundunt.*

Chemnit. Δουλαγωγῶ *In ſervitutem redigo. Non indulget ſibi Apoſtolus, ſed proprios affectus reprimit.* Calv.

A Third Character is *Communion* with *Jeſus Chriſt.* I ſhewed before that all true Believers had Union with Jeſus Chriſt: By vertue of this Union they have communion with him, for union is the ground of communion. The Saints profeſſe experimentally *Truly our fellowſhip is with the Father and with his Sonne Jeſus Chriſt.* 1 Joh. 1. 3. *Eliphaz* gave *Job* this excellent counſell, *to acquaint himſelf with God*, Job. 22. 21. * *Bernard* uſed to ſay *Lord I will never depart from thee without thee: Nothing pleaſeth me but thy ſelf.* * *Galeacius Caracciolus* that noble Italian Marqueſſe, of whom *Calvin* makes honourable mention, adjudged that man accurſed, *who preferred all the Gold and Silver in the world before one daies communion with Chriſt Jeſus.* * *Bradford* that eminent *Martyr*, uſed to enjoy much communion with God in Prayer, in ſo much that he would not riſe up from his knees, before he felt ſomething coming in as an anſwere to his prayers, and ſome ſpirituall raviſhing illapſes of Chriſts love darted upon his ſoul. * *Iames the Brother of the Lord*, enjoyed much communion with God in Prayer, and uſed to be ſo much upon his knees, as they became as hard as Camells hooſes, by the aſſiduity of his devotion. Thus in hearing, meditating, receiving of the Sacraments, ſelf-

Charact. 3. Communion with Chriſt.

Redi cum ipſo in gratiam. Beza.

Aſſueſce cum eo. Vatab.

* *Domine nunquam diſcedam à te, ſi ne te, ſicut me non placentib niſi mecum, ſ tua non place mihi tecum t cum.* Bern.

+ *vid Galeac Caraccioli* vi am.

* *vid. Act. Mon. Hiſt.* B adf.

* *vid. Euſeb Hiſt. Eccleſ*

examination, and powring out of the heart in Prayer, the Saints enjoy a heaven upon earth, a God reconciled, a sacred communion with *God the Father, and the Lord Jesus.*

Charact. 4. Spirit of Adoption.

A Fourth Character, is the spirit of Adoption. This the Apostle appropriates unto true Believers - *Because ye are sons, God hath sent forth the spirit of his Son into your hearts crying Abba Father,* Gal. 4. 6. The spirit of Adoption; and the spirit of Prayer goe together. And the Saints pray from this spirit of Adoption. They come to God, as Children to a Father. Others may have a gift, but true Believers have the grace of prayer. Carnall formall men may have a commendable faculty of expressing themselves to the admiration of the Hearers, and yet may be meer strangers to the groanes; sighes, and breathings of the spirit. The hearts of Gods adopted children, are warmed in prayer, and they pour out their hearts by the assistance of Gods spirit, which teacheth us to pray, and *helpeth our infirmities.*

* The spirit (as the phrase is) *helps,* and *lifts* at the other end. The Saints pour out their souls into the bosome of their Father, and this they doe as a duty and priviledge both: Sometimes though they cannot expresse themselves in words, yet they can groane, cry, sigh, breath, and pant after God. And God understands what they would have, what's the vergency of their desires. Their Petitions may be broken, imperfect, and put up with much weaknesse, yet Christ mends them in the carriage, and offers up broken, weak prayers in his own name unto the *Father*: and their persons and services are accepted through Christ.

\+ *Dicitur συναντιλαμβάνεσθαι, (i.e.) ipsum vicissim onus attollere ex altera parte, ne sub eo fatiscamus.* Beza.

Charact. 5. Love to Christ.

A Fifth *Character is love to Jesus Christ.* Those that are in Christ, bear ardency of affection unto him. So did the Love-sick Spouse discover exuberancy of affection unto Christ: *She was sick of love for Christ*, Cant. 5. 8. *By night on her bed she sought Christ, whom her soul loved,* Cant. 5. 8. There's a constraining power in love, to ingage a soul to obedience: hereupon the Apostle saith, that *the love of God constraines us,* 2 Cor. 5. 14. A person that is in Christ, abounds in love to him, delights to speak of him, is much in communion with him, setts a superlative estimate upon him; Christ is a None-such in the accompt of his children. *Ignatius* used often to say, *My Love is crucified. Nazianzen* saith it's *above a sacrifice, and above a Holocaust. Basil* speaking of this love saith, *Though it's one virtue, yet it doth in effect communicate it self unto all.* For that great grace of *Faith worketh by love,* Gal. 5. 6. And when there's a com-

Συνέχει i.e. totos possidet, ut ejus afflatu quasi correpti agamus omnia. Beza.

Ὁ ἔρος ἐμὸς σταύρωται. Ignat. Epist. ad Rom.

Ὑπερθυμία-μα καὶ ὑπερολοκάυτωμα. Nazian. *Ἐν μὲν κατάρθωμα ἀγάπης δυνάμει δὲ πάντων ἐνεργη-τικόν.* Bazil.

parison

parison made between Faith, Hope, and Love, Love hath the preheminence: *The greatest of these is Love*, 1 Cor. 13. 13. Love is the *fullfilling of the Law*, Col. 3. 14. *The bond of perfection*, *the fruit of the spirit*. *Chrysostome* calls it that *Jacobs Ladder* which reacheth to heaven: Now let's set it upon the right object, (*i. e.*) *the Lord Jesus Christ*, and there it's compleat. Let Christ be thy Love, the joy and rejoycing of thy soul. And whether we love Christ or no, we have an exact character given by Christ himself. We must evidence the truth of our love, by our keeping Christs *Word, and Commandements*, Joh. 14. 21. 23. Obedience unto Christ is a Demonstration of our unfained love unto him. And there is a blessing promised unto those who love Christ in sincerity. And the most dreadfull of curses is threatned against those *who love not the Lord Jesus Christ*, 1 Cor. 16. 22.

Gal. 5. 22. Ἀγάπην ἐ-ρανοκλίμα-κα *Chrysost.* *Dominus venit, Hieron. Rei gravitate commotus addidit vulgarem vocem inter Judæos in ferenda Anathematis sententia.* Calv.

The Sixt and last Character I shall mention, is Love to the Brethren. This is *Gods commandement*, 1 Joh. 4. 21. An evidence of *Discipleship*, Joh. 13. 35. and of *Regeneration*, 1 Joh. 3. 14. 1 Joh. 4. 7. It's an *old Commandement* renewed, 1 Joh. 2. 7. That we ought to love our Brethren, is a commandement vindicated from the false glosses, and corrupt interpretations of the Scribes and Pharises: so then Love to the Brethren, is a Badge (I may say) the coate and cognizance of a Disciple of Christ. This love must have these singularities in it. It must be *to all Saints*, Col. 1. 4. All Gods children ought to be the object of our Love: where there is any thing of Christ, there we ought, as *Bucer* saith, to place our Love. 2. It must be fervent, so the *Apostle* commandeth that we should *love one another fervently*, 1 Pet. 1. 22. 3. It must be reall, and sincere. The great Qualification of Love, is to be *without dissimulation*, Rom. 12. 9. 4. It must be constant. This grace of Love lasteth unto all eternity. Love and thankfulness will never cease. But I shall adde no more to this use of Examination.

Charact. 6. Love to the Brethren.

Vbi est aliquid Christi diligamus Bucer. ἀνυπόκριτος.

In the Third place here is matter of Exhortation. Suffer I beseech you my Brethren the *word of Exhortation*. The summe and substance of what I shall exhort you unto, is this maine needfull businesse, above all other businesses, to make sure of your interest in Jesus Christ, and hereby to clear up your evidence of your hope of Glory, that you are in Christ, that yee are those in particular, for whom he sweat drops of blood, and wrung out those bitter Ingredients down unto the very dreggs.

Use 3. For Exhortation

This duty concernes us all, and none of us can say, as *Sheba* the

sonne

ſonne of *Bichri*, ſaid to *David*, *we have no portion in David, we have no Inheritance in the ſonne of Jeſſe.* To ſet this Uſe cloſer home, I ſhall repreſent your duty in theſe enſuing particular Duties.

1. *Purify & cleanſe your hearts.*

1. *Purify and cleanſe your hearts and hands*, Jam. 4.6. The heart of man is exceeding foule, it's a ſink of impurity, a very *Cage of unclean Birds, a Den of Theeves.* It's a womb to conceive vanity; the very Anvile where all iniquity is forged. The very Sea is not fuller of water, then the heart of man by nature is full of pollution. Wherefore the Lord calls expreſly for *Waſhing of the heart*, Jer. 4. 14. And both *fleſh and ſpirit* ought to be cleanſed, 2 Cor. 7. 1. The way of youth is exceeding foul: wherefore a young man is put in mind of the right Art of cleanſing his wayes, and that is *by taking heed thereto, according to the word of God*, Pſal. 119.9. We are to know that there is a twofold uncleanneſſe, one corporall, and the other ſpirituall, and both ſorts ought to be abominated: and here's the Labour, and this is thy work to cleanſe our ſelves from both. As Adulteries, Fornications &c. ought to be purged out, ſo all evill thoughts of Malice, Pride, Revenge, Unbeliefe, Blaſphemy, and Hypocriſy, out to be purged out. And there's great reaſon why we ſhould thus purge and purify our hearts, becauſe hereby, we ſhall entertain Jeſus Chriſt. Chriſt invites himſelf unto true Believers, and promiſeth to be their gueſt, and *come and ſup with them.* What a neceſſity then is incumbent upon us to waſh and cleanſe our hearts to entertaine ſo ſpirituall a gueſt? Wherefore we muſt deal with every ſinne, as the Jewes dealt with *Cleaven*, who uſed *three Ceremonies* before they received the Paſſeover, *i.e.* of *Inquiſition, Extermination*, and *Execration.* Now Jeſus Chriſt reſides in true Believers, they are his *Houſe*, 1 Pet. 4. 17. his *Temple*, 1 Cor. 3. 16. What care ought then to be uſed, of preparing, decking, and adorning this Houſe and Temple, meet for the entertainment of *Jeſus Chriſt?*

2. *Put into your hearts the beſt furniture.*

2. Having thus purified your hearts, put in the beſt furniture; After you have cleanſed theſe inward roomes of your hearts, you muſt furniſh them: And the beſt Furniture are the graces of Gods ſpirit. Inward beauty, (*i.e.*) ſaving grace, is the ornament of *the Kings daughter, who is all-glorious within, & her cloathing is of wrought Gold*, Pſ. 45.13. We read of the richeſt furniture in all the world, as *Broydered work, Baggers skins, Fine linnen, Bracelets, Chaines, Jewels, Eare-rings, a Crown*: and what were all theſe but the graces of Gods

Ezek. 16. 10, 11, 12.

ſpirit

ſpirit, and ſuch like ſpirituall ornaments? I have read of *Cleopatra's* diſſolved pearle, and have heard ſay, that a Citizen of London drank at one draught a diſſolved Pearl worth many thouſands. Neck-laces, Bracelets, Rings, Eare-rings, were heretofore accounted great ornaments. But I ſhall eaſily outbid all theſe, and ſhall tell you of a golden chaine, or if you may call it a Neck-lace of Pearles, more worth then all the world beſides. I referre you to the Apoſtle *Peter*, who thus preſſeth his exhortation home: *Adde to your faith vertue, and to vertue knowledge, and to knowledge temperance, and to temperance patience, and to patience Godlineſſe, and to Godlineſſe brotherly kindneſſe, and to brotherly kindneſſe charity*, 2 Pet. 1. 5. Would all Ladies and Gentlewomen were willing to put on and continually weare this neck-lace; they would thereby be more adorned, then by all the rich ornaments which the world affords.

3. Make it your care and endeavour to ſit looſe from the preſent world. Upon a ſtrict ſurvey, we ſhall find that there is nothing in the World worthy of our love, and there's vanity written upon all ſublunary things. We are ſoon at the bottome of all creature comforts, and ſee the *All* which they can afford. Wherefore the Holy Ghoſt makes an appeale, by way of expoſtulation, *Wherefore doe ye ſpend money for that which is not bread, and your labour for that which ſatisfyeth not*? Iſa. 55. 2. We uſed to ſay, *that though* * *relations are of little entity, yet they are of great efficacy*: yet notwithſtanding they decay, dye and periſh Husband and wife, Father and Child, Brother and Siſter decay by death, and are cut aſunder. As for honours they lye in the duſt, and God poures contempt upon Princes, and we ſee a Degradation of great Perſonages in the world: and we ſay uſually that *Honour is in the perſon Honouring*. Likewiſe for riches, they are periſhing things, upon the wing, *they fly away as an Eagle towards heaven*, Prov. 23. 5, The greateſt eſtate, *cannot profit in the day of wrath*, Prov. 11. 28. He that makes an Idoll of this worlds goods, ſhall be ſure to *fall*: And at length the floating periſhing condition of all outward things will appear: For *riches are not for ever*, Prov. 27. 24. And as for Friends wherein we truſt, we find how perfidious they are by dayly experience. Even *Familiar Friends*, Pſal. 41. 9. *Servants* proove falſe, 2 Sam. 16. 4. and betray their truſt. Wherefore then ſhould we Idolize creatures, comply with evill men in all theſe perilous times, and ſet our hearts upon the traſh and vanities of this preſent world. For all things

3. *Make it your care to ſit looſe from the preſent world.*

* *Relationes ſunt minimæ entitatis, ſed maximæ efficaciæ.*

Honor eſt in Honorante.

are

† *Itaque nec Paulus facit & ſapit quæ mundo placent, nec facit & ſapit mundus quæ Paulo placent.* Luth. in Gal. 6. 14.

are uncertain, fading, unable to help us in an evill day, no way able to ſatisfy an immortall ſoul, nor bring us unto eternity. A thorough paced Chriſtian is of *Pauls* excellent temper, who was *crucified unto the world, and the world unto him,* Gal. 6. 14. *Luther* hath a notable expreſſion concerning the Apoſtles profeſſion in this particular. * *Paul* (ſaith he) *neither likes the world, nor the world likes him.* The Saints have the Moon under their feet. Theſe earthly things are below their cognizance. Though they live in the world, yet they are not of the world, their hearts, deſires, and converſations are above all terreſtriall things. Earthly things are *bona Scabelli*, Heavenly things are *bona Throni*. Heaven will not be our Throne, unleſſe we make earth our footſtoole. It's a ſaying very remarkable in *Clemens Alexandrinus*, * *I have learned to trample upon the earth, and not to adore it.*

Τὸν γῆν πατεῖν ἐμαθον, ἀ προσκυνεῖν.

4. *Our whole Negotiations ſhould be for Heaven.* Vid. Foxe Act. & Mon. *Edv.* 1. Phil. 3. 20. Ἡμῶν πολίτευμα.

4. Let our whole Negotiation be for heaven, let this be the πᾶν ἔργον the buſines, the trade we drive, to make ſure of heaven. Heaven muſt be in our eye, in our thoughts, hearts, and lives. I have read that *Edward* the *firſt* of this Nation had a deſire to viſit *Ieruſalem*, but being prevented by death, left the ſumme of thirty thouſand pounds to carry his heart thither. The Apoſtle ſpeaks in his own, and in the name of all Saints, that *Our converſation is in heaven* Our Cittizenſhip, our Burgeſſhip, our trafficking, trade, all is in Heaven: Wherefore being Cittizens of the Heavenly Jeruſalem, and being members of that corporation and City, which is above, our eyes, thoughts, whole man ought to be fixed there.

5. *Fix your meditations upon your latter end.*

5. Let our ſerious Meditations be fixt upon our latter end. Let death and Eternity take up our ſerious thoughts. Here is the great point of our wiſedome, Conſideration, and underſtanding, to be placed upon our *latter end*, Deut. 32. 29. And all theſe muſt be joyn'd together and fixt upon this great object. Let's but a little conſider the Brevity of our lives, and hereby we ſhall be the more incited to a timely preparation for our death. What are our lives, but of ſhort continuance? our daies are *few and full of trouble*, Job. 14. 1. compared in Scripture to *a tale that is told*, Pſal. 90. 9. *to a flower, graſſe, a vapour, a weavers ſhuttle, a hand breadth.* Our dayes are ſwifter then an Arrow out of a Bow, then a Poſt, then a Thought. We cannot ſpeak of time, but it paſſeth away. Wherefore it ought to be our great wiſdome to make proviſion dayly for our eternall condition. The beſt *Arithmetick* *Moſes* the man of God diſcovered

to

to us in that patheticall prayer, *So teach us to number our dayes, that we may apply our hearts to wisdome.* Our duty is to consider * aforehand, and to make timely provision for our future condition. Yet, through Riches of mercy, we have Life, Health, Strength, Marrow, vigour in our bones; here's our duty to put forth all our strength to serve God in our Generation, to imbrace the golden opportunity, and to improve all the *prices put into our hands*, for the advancement of Gods Glory, and the eternall good of our immortall Soules. I shall be a Remembrancer of a few speciall Scriptures to this purpose; which I hope and desire may be as so many Monitors and Frontlets before your eyes, and as so many Phylacteries, sewed upon the hemms of your Garments. One is *Gen.* 6. 3. Where the Lord being as it were wearyed with forbearing the old World, protesteth that * *His spirit should not alwaies strive with man.* Another Scripture is * Eccles. 9. 10. *Whatsoever thy hand findeth to do, do it with all thy might, for there is no Worke nor Device, nor Knowledge, nor Wisdome in the Grave, whither thou goest.* A third scripture which I shall mention is *Joh.* 9. 4. Where Christ presseth his example as a pattern for our imitation: I *must* (saith he) *worke the works of him that sent me whilest it is day, the night cometh when no man can worke.*

Psal. 90. 12.

* *Præmeditatio futurorum malorum lenit eorum adventum.* Tusc. Quæst Lib. 3. *Præcogitati mali mollior ictus* Sen. Trag.

* *Defessus obstinata mundi pervicacia præsentem vindictam denunti at, quam hactenus distulerat.* Varab. * *Notandum quod dicit homines, quamdiu vitam agunt a primo in lucem editi sunt die, ad mortem properare, ut tota vita hic aliud sit quam iter ad mortem, seu ad sepulchrum* Carthw. in locum.

Sixthly and Lastly, let your hearts be much busied in an earnest Expectation and Longing for the appearance of Jesus Christ. The Apostle profest that he was d *in a straight betwixt two, having a desire to be with Christ which is far better.* This is called an e *earnest expectation*, and that * *glorious appearing.* And *a crowne of Righteousnesse* is laid up for them f *that love the appearing of Jesus Christ.* I have read that when *Cleombrotus* had read *Platoes* Book of the Immortality of the soule, forthwith he cast himselfe downe a Precipice, that he might the sooner be made partaker of immortality. This practise of his was desperate and abominable: for selfe murther is in an eminent manner, a breach of the *sixt commandement*; however Heathens, and * some amongst us, abuse their wits to justifie it: Notwithstanding we make this profitable use of all. Hearing of Glory, Honour, and Immortality, Ri-

6. Be busied in an earnest expectation for Christs appearing.

d Phil. 1. 23.
e Phil. 1. 20.
* Tit. 2. 13.
f 2 Tim. 4. 8

+ D. Donne of selfe Murther The contrary is solidly asserted and proved by M. Syms.

ches, treasures, and excellencies of heaven, we should have longing and earnest desires after all those things. We should be bigge with expectation of Christs second comming, and should be a calling for our Robes, Crown, and *Price of our high calling in Iesus Christ*, Phil. 3. 14. with that holy man *Iob*, *we should wait our appointed time*: Job 14.14. But with the Apostle we should *desire to be with Christ which is best of all.*

Quid aliud possim facere quam ut toto hujus vitæ spacio sperem & præstoler Domini *opem, donec veniat mei immutatio* (i. e.) *usque ad diem mortis* Mercer. in locum. *i* Phil. 1. 23.

A word directed to the Ministers.

* *Ministrorum opus vel ipsis Angelis formidandum.* August.

k Prov. 4. 7.

And now my *Reverend Brethren*, seeing such a great appearance of so many choyce Persons, and * Fellow-Labourers in the work of the *Gospel*, give me leave to speak unto you a word in due season; and that is, above all preaching, to study and practice this great superexcellent art of Preaching, *to preach Iesus Christ.* The counsell of *Solomon* was *k above all gettings to get understanding*; so say I, above all knowledge labour to *know Iesus Christ.* The great Apostle *agens consilio*, upon mature advice and deliberation, *determined* as a Doctor of the Chayre, *to know nothing amongst them, save Iesus Christ and him crucified*, 1 Cor. 2. 2. And above all Preaching labour to Preach *Iesus Christ* into the hearts of your hearers, make it your business to Preach Jesus Christ in his exemplary life: Preach *Repentance and Faith in our Lord Iesus Christ.* Preach conformity to Christs *image, which consists in righteousnesse and holinesse*, Eph. 4. 24. Many people of strange humours, cast dirt upon their Teachers, and like ungratefull children, kick and spurne at those breasts which gave them suck. Some there are, (to their shame be it spoken) who cry down the *Ministry* of England as *Anti-Christian*, and their maintenance as *Jewish*; when as upon serious thoughts it will be evidenced, that covetousnesse in people is that *Primum mobile*, that causeth all those malicious clamours: & I might adde likewise, that Pride is a maine Ingredient which causeth so much virulency in Antiministeriall spirits: some are so bold, as to usurpe the Ministeriall function, and none more ready then those to cry them down, and trample them under their feet: and these intruders having no learning themselves, cry downe all learning, (as the *Fox in the Fable*) they say that those grapes are over bitter, because they are above their reach; or as *Iude* saith, *Jude.* 10. *they speake evill of those things they know not.* However let me beseech you (*my Brethren*) in the

theBowells of Jeſus Chriſt, toſtudy to the utmoſt, to Preach Jeſus Chriſt into the hearts of your people: which if you obtain, then they cannot chooſe, but embrace your Doctrine, and account your *feet beautifull*, Rom. 10. 15. and have your perſons in honour for your doctrine. Eſpecially in the work your of Miniſtry, I commend unto of you two great Subjects, to Preſſe upon your hearers, viz. *Soundneſſe of Faith, and holineſſe of life and converſation.* Labour with all your might and zeal, to Preach down the Errors, Hereſies *, and Blaſphemies of the time; and Live them down, by an upright and holy converſation: and thus through the grace of God, you may ſave your ſelves and thoſe that hear you, and thereby put to ſilence unreaſonable clamorous Accuſers. What's the ſubſtance of all your *Embaſſy*, but to *beſeech men to be reconciled.* This is that *nayle* which you *Maſters of the Aſſemblies* ought to drive to the full head. O therefore entertaine in your boſomes a true compaſſionate care, over the ſouls of your people. Help them by your Praying and Preaching, by your holy walking amongſt them, and conferring with them about the things of God. Take hold of frequent opportunityes of viſiting your people. It's a great duty incumbent upon Sheapherds, or Maſters of families, applicable to all Miniſters, preſt by *Solomon*, *Be thou diligent to know the ſtate of thy flocks, and look well to thy Heard*, Prov. 27. 23. Be faithfull and conſcientious in your duty, as faithfull *Stewards*, 1 Cor. 4. 1. *Workmen that need not be aſhamed*, 1 Tim. 2. 15. *As burning and ſhining lights.* Joh. 5. 25. make it your ſtudy to gaine ſouls to Jeſus Chriſt. And though you may labour *all night and catch nothing*; though you may plough amongſt rocks, and ſow amongſt thornes; *Though Iſrael may not be gathered, and though you may ſpend your ſtrength for nought and in vaine*: yet let this comfort you, which comforted the *Prophet*, *That your judgment is with the Lord, and your work with God*; Iſa. 49. 4. It's ſaid *your work*; God will accept the work, though ſucceſſe be wanting. Doe your duties faithfully, and leave the ſucceſſe unto God.

* *In cauſa Hæreſeos neminem oportet eſſe patientem* Hilar.

2 Cor. 5. 20.

Quanto magis cavendum eſt iis, qui ovibus Chriſti pretioſo ipſius ſanguine redemptis præficiuntur, ne vicaria tantum in illis paſcendis utantur opera. Carthw. in locum.

Quamvis irritus ſit labor meus, imo viribus prope exhauſtus ſim abſque profectu, mihi tamen ſatis eſt probari obſequium meum Deo. Calv. in locum.

And as for you that are the people committed unto the charge of your Paſtors; You muſt remember your duty to *Pray* for them, Eph. 6. 19. to *obey* them, Heb. 13. 17. to account them worthy of *double honour*, 1 Tim. 5. 17. to incourage them, both by honour of Reverence, and honour of Maintenance. If the Nurſes be ſtarv'd, the children will be ſtarv'd quickly. You muſt every way ſo demeane

your ſelves towards them, that they may at the great day *give up their account with joy, and not with greife.*

Uſe 4. For Conſolation.

In the laſt place, here's one word of comfort, unto all thoſe who have intereſt in Jeſus Chriſt: comfort appertaines unto them, in a peculiar manner. The Lord commands, the Prophet *to comfort his people*, Iſ. 40. 1, 2. Chriſt hath promiſed that he *will not leave them Comfortleſſe*, Joh. 14. 18. All the promiſes are theirs. The Attributes of Mercy, Power, Wiſdome, &c. put forth themſelves for their comfort, *Chriſt* is theirs, the *Spirit* theirs, *Heaven theirs. Chriſt is their Glorious hope*, or *Glory hoped for*, and having Chriſt they have all. I cannot adde any more, being ſtreightned in time, the night approaching: only I ſhall conclude with the Apoſtles Ἐπίλογον Rom. 8. 38. *I am perſwaded, that neither death, nor life, nor Angells, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeperate us from the love of God which is in Chriſt Jeſus our Lord.*

Οὐκ ἀφώνως ὑμᾶς ὀρφανούς. *Ex hoc conſpicitur eos ſolos non eſſe orphanos qui gaudent ſpiritus præſentia, qua ſi careant Orphani ſunt, & omnibus fraudibus & periculis expoſiti.* Rolloc. in locum. *Opponit tot malis extremis extremam conſolationem, ejuſque certitudinem & cauſam. Delectione Dei vigente viget ſalus noſtra.* Paræus in locum.

A Briefe Narrative of the Godly LIFE and DEATH of Mris. MARGARET CORBET.

AND now having finish't my Text, give me leave to speake to the particular occasion; and what I shall impart to you, shall be in a great measure from my owne personal knowledge; what I shall farther adde shal be what I have recievd from good hands, of the truth of whose information I am abundantly satisfied.

It's the custome in this kind first to speake of Births, Pedegrees and Parentage. These things are sufficiently knowne to be of note and eminency, and it being more proper for a Herauld then for a Preacher to Emblason Armes &c. I shall be more sparing, though something I may not conceale, as being especially usefull for the living.

If we enquire into the Relations of our deceased Sister, either by *Affinity* or *Consanguinity*; on both sides, the Families are ancient, of renowne and good reputation. Concerning the Family whence she was descended (because here my businesse lies) her *Father* was a Learned * *Knight*, whose great paines, and dangerous adventures to procure the *History of the Councell of Trent* (which he translated into English) are to be remembred with an honourable mention. And for his faithfull discovery of *Jesuiticall juglings*, his name will be had in honour, when the names of the Popish party will rott.

* Sir Nathaniel Brent late Warden of Merton Coll. *Oxon.* and Judge of the Prerogative Court.

Her + Mother was a Lady of a Gracious Spirit, abounding in Love, Meekenesse, Humility, Love to Gods Ordinances, and Gods Children; Her delight with *David*, Psal. 16. 3. was in the Society of Saints. Much might be said of her, and that deservedly, but not being able to say enough, I shall forbear to say any more. Only to her honour be it mentioned, she did *Patrizare*, imitate her worthy Father

+ The Lady *Martha Brent*

Father in the sweetnesse of disposition: Now it's abundantly known, that her Father was a Learned and Godly * Bishop, *Malleus Papismi & Arminianismi.* His excellent Printed works are Monuments of his Honourable memory, and * others not Printed are ready for the Presse (I am perswaded) likely to be of singular use unto the Church of God.

D. Robert Abbot Bishop *of Sarum.*

* An elaborate Commentary upon the whole Epist. to the *Romans.*

But my remaining work is to speak of that excellent fruit, which so choyce a Vine hath produced. *

To be born of a good Family, and to be well descended, is a mercy not to be neglected. I remember M. *Philpot* a zealous Martyr, being a Knights Son, and an Arch-deacan; told his adversaries that he was a *Gentleman.* For my part, Anabaptisticall parity, and Levelling designes I have ever abhorred, and look upon them as a ready way to confusion, rapine, and violence. This our pretious Sister, was a Gentlewoman every way well descended. Her Ancestors were persons of Honour, and from them she had the benefit of an ingenuous and liberall Education. This is much, but much more I shall say, when I say (and this is well known to be true) that she came of a Godly stock, and of a praying Relations. And this is that which ennobles Nobility it self.

† *Nec imbellem progenerant Aquilæ columbrã.* Hor. V. 2. Examin. of M. *Philpot Acts & Mon. Vol.* 3.

Let me entreat you to quichen your attentions, and I shall give you a brief Narration of the Life and death of this our dear Sister, who now *sleeps in Jesus.*

God in his mercy began with her betimes, even about the 14 year of her age: then God gave her a willing mind, and purpose of heart to serve him in the *dayes of her youth,* Inasmuch as she was swift to hear the word of God, she waited diligently at the *Posts of Wisdom's* gate. She wrote the Sermons she heard, (a practice used by K. *Edward the 6.* that rare *Josiah*) and she hath left many volumes of Sermons of her own hand writing, taken with great dexterity, and these are so many choyce monuments of her industry. She was much conversant in reading of the holy Scriptures (*which can make us wise unto salvation*) and she joyn'd with her reading, prayer and meditation. Her delight was in the word of God. It was (with *Ieremy*) * *The joy and rejoycing of her soule.* And with the reading of Scriptures she scearch'd Expositors, and Practicall Divines, and attained thereby such a measure of divine knowledge, as enabled her to state some Questions of Controversy for her better use and memory, and to discourse very soundly upon the most materiall points for Religion

v. Fox *Act. & Mon. Vol,* 3.

* Jer. 15. 9. *Sacræ Scripturæ tuæ sunt sanctæ deliciæ meæ.* August.

Religion, and above her Age and Sexe, to maintaine the truth as occaſion was offered with ſtrength of Argument againſt gain-ſayers, even to their admiration and aſtoniſhment.

Many excellent things might be communicated unto you for admiration and imitation both: but I ſhall contract my ſelf, and endeavour to ſay as much as I can in few words. Take a taſt of ſome choice Qualifications in this worthy Gentlewoman, as patternes for our imitation in theſe enſuing particulars.

1. She was eminent for the Grace of *Humility*. And when I have ſaid, ſhe was one of a *humble ſpirit*, what can I ſay more? This the Apoſtle would have us *cloathed* withall. Humility is the ornament of all graces. It's that ſalt which ſeaſons the beſt parts and graces. So humble was the ſpirit of this excellent Gentlewoman, that the poor might have free acceſſe unto her, and receive courteous language from her mouth, and liberall Almes from her heart and hand, both wide opened for their relief. The obſervation of this humble deportment from her childhood, gain'd the heart of her dear Husband unto her, long before ſhe was ripe for her marriage. Her humble ſpirit evidently appeared by her condeſcending to thoſe of low eſtate. The ſervants in her Family, the pooreſt and meaneſt in the Pariſh, will bear witneſſe to the truth of this particular. 1. *Humility.* 1 Pet. 5. 7.

2. She was one of a *meek and quiet ſpirit*, which (as the *Apoſtle* ſaith) *is in the ſight of God of great price*, 1 Pet. 3.3. All her Relations will atteſt her meek deportment, and how much ſhe hated braules and contentions: her enemies (if they would ſpeak their conſcience) can teſtify her readineſſe to paſſe by injuries. So far ſhe was from rendring *reviling for reviling*, that ſhe endeavoured to *recompenſe evil with good*, and *pray'd for ſuch as deſpitefully uſed her;* profeſſing the deſire of her ſoul, to doe her very enemies all the Chriſtian offices of love, which lay in her power. 2. *A meek and quiet ſpirit.*

3. There ought to be ſpeciall notice taken of her *Wiſdome*, and gravity in the ordering of her converſation. Her diſcourſes were ſavoury, *adminiſtring grace to the hearers, tending to edification.* Her behaviour Modeſt, Grave, though of an affable, cheerfull ſpirit, yet without levity. She was no tatler, buſy-body, no medler in others affaires: She was no gadder up and down, from houſe to houſe, hearing and telling of newes (as many doe to the wounding of others reputation) Vaine frivolous diſcourſes of ſome who came to viſit her, were a heavy burthen and affliction upon her ſpirit. The diſcourſes 3. *Wiſdome.*

discourses of such as tended to the defameing and blasting of others reputation, was a great grief and trouble unto her: and when she heard such discourses, she would endeavour to turne the streame another way, and move such discourse as might be profitable for the soul, administring grace to the hearers.

4. *Love.*

f *Humanitate & beneficiis victi ipsum patienter audiebant, et alium post alium errorem agnoscebant, tandemq; publice pro rostris Anabaptismum suum abjurarunt.* Melchior Adamus in vita Musculi.

4. Her *Love* was very eminent towards all those that feared God. She was with *David*, *a companion to such*, Psal. 16. 3. a lover of their acquaintance, *who were the Saints, the excellent ones*: Insomuch that when she apprehended any thing of God, though in persons inclining to seperation, and of a contrary judgment from her, she was so compassionate, as to labour with much sweetnesse and candor, to convince them of their errors, and to win them to the Truth: Imitating herein the holy practice of learned f *Musculus*, who gain'd some anabaptists and Sectaries by kindnesse, and benefits and overcame them as much with Love, as Arguments.

5. *Holy Courage.*

5. Holy *Courage*. Though Humble, and Meek, and Loving, yet she was stout and couragious in declaring her judgment upon occasion, before those whom she knew to be contrary minded; hateing compliance against conscience, and doubting allwayes the sincerity and soundnes of those, who durst not own their opinions: much of her worthy Father's temper in that particular, who hath been often heard to say, that *A Coward can hardly be an honest man*: and much of **Hester's* resolution, *Hest.* 4.16. desiring rather to suffer her self, then sluggishly and silently, to see the truth of God to suffer.

6. *Prayer.*

6. She was a *Praying* Christian, she was much in Prayers and Teares, much in a sacred acquaintance and communion with God. Her gift (as I have heard) in Prayer was very great. She was much in her Closet alone, and there much upon her knees. This I commend to women as a patterne for their imitation, and by no meanes to suffer that great duty to be omitted. It was a Character of *Paul*, *behold he Prayeth*: Praying Christians are the best of Christians, they are prevailing Christians, &, as Mr. *Dod* was used to say, *never despaire of that person who can but pray.*

7. *Stedfastnes in Religion.* Heb. 10. 23.

7. She was *Stedfast* in Religion. Haveing frequently read the *Scriptures*, and many Orthodox Practicall Divines, she became *setled, rooted, and grounded*, in the Truth, *Col* 2.7. She was one that *held fast her profession without wavering*. Upon my own frequent discourse with her, it much rejoyced my heart to perceive her stedfastnes in Religion. She was not *carried about with every wind of doctrine*, Eph. 4. 14. nor of their humors, who for politick ends, comply

ply with all companies in their opinions. She kept close to the publick Ministry where she lived. There she heard the word faithfully dispensed. Neither was she of their opinion nor practice, who out of I know not what kind of singularity, separate from the Ministery of a Godly *Pastor* and *Husband* both. Her delight was great in the Ordinances, and *was glad when they said, let us goe unto the house of the Lord*, Psal. 122. 1. She had such a high esteem of, and longing desire unto the house *of God*, that when her strength failed her, she would be carried thither; by reason of lameness, the feet of her body were weake, but the feet of her soul, her affections were strong, nimble and vigorous.

8. Look upon her in her *Relations*: as a *Wife*, *Mother*, *Mistresse*, she was mindfull of her duty to God, and towards them all. Her great care and endeavour was to set up God in her Family; In order whereunto, she bestowed great paines in *Catechising* of her Children, and other near relations committed to her charge. Her great designe was to bring them up all *in the fear and admonition of the Lord*: and to inculcate againe and againe, that main needfull lesson, to *Remember their Creator in the dayes of their youth*, Eccles. 12. 1. Much paines she took in Catechising and instructing her servants, especially before a *Sacrament*. She used to examine them of the Sermons they heard, and she customarily read those Sermon notes to them which she took at Church, that so they might be the better prepared to give an accompt to her Husband. God gave her severall Olive branches round about her Table, well bred, well Catechised, and governed; and of as great hopes as any I know. As *Eunice* and *Lois* instructed young *Timothy*, so she instructed those hopefull little ones in the *holy Scriptures*, and acquainted them with the knowledge of God in their tender yeares. Thus, according to *Solomons* counsell, Prov. 21.6. they were *trained up in the way wherein they should walk*, even from their Childhood: insomuch as one of them (though very young) hearing a neighbour using the name *Lord* upon a slight occasion, reproved him, alleadging the Commandment, That *he ought not to take the name of God in vain*. And an other of them reasoning with his fellows, about God and the Divel, professed he had rather be in Hell with God, then in Heaven with the Divell. And a third, who cannot distinctly speake, said in some discourse with her Father, That God Allmighty would not blesse them who told *Lies*: and that she had rather Dye then tell a *Lye*.

9. Charity. 9. She was eminent for a charitable bountifull ſpirit. She was another *Dorcas*, *full of good works and almes-deeds.* That high Elogium which *Solomon* gives the vertuous woman, may properly be applyed unto her, *Many daughters have done vertuouſly, but ſhe excelled them all.* Many there are (I know) that come ſhort of her, but I know not any that went beyond her, in acts of Charity. God gave her a liberall, plentifull eſtate, this was a great mercy; But it was farre greater to give her a liberall heart to *doe good and diſtribute, to caſt her bread on the waters, and honour God with her ſubſtance.* That proteſtation which *Job* makes for his own vindication, Job. 31. 16, 19. may be applied to her. *He would not with-hold the Poor from their deſire, nor cauſe the eyes of the Widdow to faile: He would not ſee any periſh for want of cloathing, nor any poore without covering.* The whole Country round about will give abundant teſtimony, that ſhe viſited and relieved the ſick, clothed the naked, fed the hungry, healed the wounded. Her Purſe, her Hand, her Heart, were all open for their reliefe. She bought many precious druggs, cordiall waters, made ſeverall precious ſalves, and gave them away to ſuch as were in need of them. She ſpared not her beſt paines, being never weary of well-doing: inſomuch that in the extremity of her greateſt ſickneſs (ſuch bowells of compaſſion yearned in her) ſhe compounded ſeverall medicines with her own hands, and applied them. Thus will *her works praiſe her in the gate.* Prov. 31. 31. *And being dead ſhe yet ſpeaketh,* Heb. 11. 4. for her pretious name liveth. The Lord will have the *name of the Righteous to be in everlaſting remembrance,* Pſal. 112. 6. *and the memory of the juſt is bleſſed.* Prov. 10. 7. *And pretious in the ſight of the Lord is the death of his Saints.* Pſ. 116. 15. Now our dear Siſter reaps the fruit of her ſervice of God, and the whole harveſt, whereof ſhe received only the firſt-fruits in this preſent world.

Prov. 31. 29.

Theſe things I have briefly handled touching her life, and much more I could ſay, were not my ſpirits and your patience well nigh tired out: I would not be tedious, for I well know *that Mercy is to be preferred before Sacrifice.*

Now in a few words, to ſpeak concerning her death. We uſually ſay: All's well that ends well. Her life was holy, and therefore her death muſt needs be happy. It pleaſed the Lord, to exerciſe her with a long and lingering ſickneſſe. And amidſt the weakneſſe of the outward man, God gave her great ſtrength in the inward man. Though her limbs and outward ſtrength failed her, yet *God was her*

ſtrength

ſtrength and portion, and he failed her never, Pſal. 73. 26. A few daies before her diſtemper waxed high (her Huſband being from home) ſhe ſent for all the Family, young and old, to come into her Chamber: with whom ſhe prayed near two houres, in ſuch a Patheticall, Heavenly, Scripture language, as draw'd admiration and teares, from thoſe who were preſent: ſhe bleſſed her Children, Councelled her Servants, Heartily and Affectionately commending her Husband to God. She wept, and could not eaſily part with the company, nor yet leave off Praying and Weeping.

Upon the increaſe of her diſtemper her ſpirit was much diſturbed, and ſome impertinent ſpeeches did fall from her, yet in the middeſt of all her impertinences, Grace and the Spirit of God eminently declare their power and Soveraignty in her, by many choyſe ſpeeches, and ſweet breathings of her ſoule: ſome of which are theſe which follow. *I was in the Divells clawes, but Jeſus Chriſt, the ſweet Bridegroome of my ſoul, the ſweet Bridegroome of my ſoul*, (ſhe often repeated thoſe words) *the ſweet Bridegroome of my ſoul hat hd eliver-ed me.* At another time. *I am ſafe, for Jeſus Chriſt is at my heart, and I will not part with him, for* 10000 *worlds*: Againe. *Come Lord Jeſus the Captain of my Salvation, ride on glorioufly, conquering, and to conquer for me, Sathan, Sinne, Death, Hell, the Law, Death, and all my enemies.* Afterwards. *I was in Hell, but now I am in Heaven, I am in Heaven indeed, Indeed I am in Heaven, I am in Heaven eternally, I am in Heaven, the habitation of Gods glory unto all eternity.* Much of this nature ſhe ſpake, even when her underſtanding was ſo diſturbed, that ſhe ſcarce did know her near relations, and thoſe who attended in her Chamber.

And now (my Brethren) all theſe things are worthy to be tranſmitted to poſterity, and to be had in perpetuall remembrance. She was an eminently-Godly Gentlewoman, little above 28 years of Age, who, though young in years, yet was old in Grace, a mirrour of her age, and renown of her Sexe, a pattern worthy our imitation. More what can I ſay? She was the beloved Wife of as an entirely-loving faithfull Husband. She was a tender affectionate Mother to her own, and on leſſe carefull of thoſe pledges committed to her charge. She was a moſt dear Siſter, an affectionate Miſtreſſe, carefull both of the bodies and ſoules of her ſervants, that they ſhould neither want Corporall nor ſpirituall food. Her profeſſion was with *Joſhua, chooſe you this day, whom you will ſerve: but as for me and my houſe, we will*

ſerve the Lord. She was not only a friend to her friends, but a friend to her enemies, *even unto ſuch as deſpitefully uſed her.* All the Country round about, cannot but look upon her, whil'ſt living, as a publick gaine; and now dead, as a publick loſſe. She was very uſefull whil'ſt ſhe lived, and will be much miſt now ſhe is gone. In diſcourſing with her, I my ſelf, have obſerved amongſt many excellent things, two eſpecially, *viz. Setledneſſe in Religion, and holyneſſe of Converſation.* And in particular I profeſſe for my ſelf, that I have loſt an [illegible]ent friend, one of a thouſand for plainneſs and ſingleneſs of heart, which Qualifications are rarely to be found now adaies. In a word, [illegible]o I ſhall conclude, The Poor have loſt a liberall Almoner, the ſi[illegible]ave loſt a good Phyſician, the wounded have loſt a good Chirurgion, the Husband hath loſt a faithfull Wife, the Children a tender Mother, the Servants a gracious Miſtreſſe. And I cannot think that any that knew her of all her Neighbours and Friends, but will find a great miſs and loſs of her. All (that I can hear of) who knew her, loved her, ſuch only excepted, whoſe love was not worth the having. I am now at a cloſe. She lived much deſired, and died much lamented. *For her to live was Chriſt, and to dye was gaine,* Phil. 1.21. And, as it was ſaid of that rare King *Hezekiah, that all Judah and Jeruſalem did him honour at his death,* 2 Kings 32.32. So this honourable appearance of many Perſons of Quality of the Gentry, Miniſtry, and Neighbourhood round about, ſhew plainly in what high eſtemation ſhe was, and that her *Good name is like precious oyntment powred forth. The hope of Glory* was that ſoveraigne Cordiall which abundantly revived and ſatisfied her ſpirits, and her hope is turned into fruition, and her Faith into viſion. All *her ſorrowes and ſighings are turned away,* and her imployment is without the leaſt tediouſneſs, without interruption and intermiſſion, to ſing *Hoſannas and Allelujahs to him that ſitteth upon the Throne, and to the Lamb for ever more.* And what remaines, but that we that are living, ſhould lay theſe things to heart. Let us then goe and doe likewiſe. Let all theſe excellent things be inſhrin'd. And let us imitate this Saint together with the reſt, *who through Faith and Patience, have inherited the promiſes.*

On the Life and Death of that vertuous Gentlewoman, Mrs. *MARGARET CORBET*, Daughter to Sir *NATHANIEL BRENT*, Knight, late Warden of *Merton* Colledge in *Oxford*, and Judge of the *Prerogative Court*; Wife to Dr. *EDWARD CORBET*; Dr. in Divinity.

In Margareta Brætia,
Margarita Bretaniæ: } *Anagr.*

Sive,

Margareta Corbetia,
Rebeca grata marito: } *Anagr.*

Trochaicis Quaternariis, Octonariis immistis, Celebrata.

1.

E Nglands Gemme, Great Britains Jewel;
Nature's Art, Affection's Fewel,
Art's Improvement, Virtue's Treasure,
Nature's Grace, Perfection's Measure;
Virtue's Mansion, Grace's Temple;
Femal's Glory, Wives Example;
All at once intomb'd in this of Grace and Natures master-piece.

2.

Nature laid a good foundation,
Well improv'd by Education;
Then, to adde a sweeter rellish,
Art and skill did both embellish;
Grace at last, the best compleater,
Joyn'd to make a perfect creature;
All concurr'd to bring to pass, this work of Nature, Art, and Grace.

3.

Virgin Thoughts, and modest Feäres,
In her first and tender yeäres,
Chast Discourse, Affections holy,
Voyd of vain and childish Folly,
Taught the Virgin-train their duty,
More to value Grace then Beauty,
Counting Christ the greatest Gain; and thus sh' adorn'd the Virgin-train.

4.

Modest, grave, and chast Affection,
Where she made her next election,
(Vertues suiting such Relation,)
Grac'd her Matrimonial station;
Love and Duty, link't together
Faithfull Wife, and tender Mother,
Both in one; and honoured an undefiled Marriage-bed.

5.

Gratious, courteous, kind, and lowly,
Humble, faithfull, wise, and holy;
Meek, and mild, to rich and poor;
Good to all that came unto her;
Free to help in each condition;
Surgeon, Alm'ner, Friend, Physician;
Doing good to great & small: Good first at home, and then to all.

6.

Christian-like to one and other,
Matron, Mistresse, Wife, and Mother;
Zealous, watchfull, well observing;
Fearing God, of Man deserving;
Voyd of Malice, Wrath, and Pride;
Thus she liv'd, and thus she died;
Liv'd a Saint, and dy'd in blisse; is gone before to happiness.

J. Wallis, D. D.

An Elegie on Mris *MARGARET CORBET.*

THough Charity might prompt me to ſpeak well
Of all, that in the earths cold womb do dwell;
Yet now 'tis Juſtice guides my pen, I write
What Merit; not Affection, doth indite.
For this dead Saints deſerts may challenge more,
When I have call'd her Vertuous o're and o're.
My tortur'd fancy cannot her worth even;
He cannot ſhoot to high that aymes at Heaven.
As words, farre North (ſo Travailers have atteſted)
By cold, as a dull Sergeant are arreſted,
And cruſted up in Ice, where they abide,
As ſtigmatiz'd in th' air till a warme tide
Melts them in order, and conveighs the ſound
(As it is wont to circulate) all round:
Juſt ſo, what griefe benum'd ſpake o're thy hearſe,
Tears warmer grown have now diſſolv'd in verſe.
Yet ſtill the labours needleſſe, ſince the Poore
(whoſe feet have left impreſſions at thy doore)
Beſt ſpeak thy vertues; their unfained cries
Are thy beſt prayſes, choyſeſt Elegies.
Theſe know how oft thy charity gave eaſe
Both to thy Patients need, and his diſeaſe:
Not like our Quacks, whoſe cure is half a curſe,
Leaving a deep conſumption in the Purſe.
Nor was this charity thy ſingle grace,
But every vertue crowded in for place.
Thy pious and chaſt life is known by all,
This Sermon, born at thy ſad Funerall,
Cannot the loathed name of flattery fear,
Though every line a commendation were.
In this glaſſe (Ladies) peep, and peep againe,
And at each peeping bluſh to ſee a ſtaine;
Then waſh it off with teares, and think you are
So much more lovely, as y'are more like her;
Whoſe goodneſſe though it be quite paſt beliefe,
Yet that 'twas reall truſt her Husbands griefe;
Who (whil'ſt ſhe lived) could no vertue teach,
But what her practice o're again did Preach.
Sleep then in peace, dead Saint, thy fame ſhall ſoare,
While men have memories, or Haſely poore.

W. Davenant. M. A.
of *Magadlen Hall.*

An Elegy on Gods Dear Servant, and my Dear Friend, Mris. *MARGARET CORBET.*

BLeſt Saint, thou need'ſt not ſuch a fainting Verſe
As mine, with Praiſes to adorne thy Herſe.
But when I read, that in a Fathers *caſe,*
The *Son *though dumb before, ſpake with a grace:*
Juſt ſo now once for all I'le Poet *turne,*
To doe my homage to thy ſacred Urne.
What I can ſhaddow forth will be too little,
Though truth I'le only ſpeak unto a tittle.
I ſhall not ſtep aſide to Roman ſtory,
And thence relate the cheifeſt Females *glory.*
Why ſhould I dote on the Philiſtines *land,*
When as farre better, and much nearer hand,
My Weapons may be whetted, and my Muſe
May furniſht be with what's of better uſe.
Rare Paragon of Vertues, I'le compare
Thee, with thoſe Women, who for Vertues rare
In ſacred ſtory are upon record,
Whoſe lives doe both Doctrine *and* Uſe *afford.*
Mary *made choyce of much the* better part;
When Martha *was incumbred,* Maries *heart*
Was fixt on Chriſt, *his word was her beſt food*
Beyond compare, there's none ſhe found ſo good.
*And waſt not thou (*rare Saint*) moſt* ſwift to heare
The Word of God, thy joy, thy ſweeteſt cheare?
Ev'n when thy Limbs did fail, thy heart was payn'd,
Panting *and breathing till theſe* ſprings *were gain'd.*
Thou with thy Family didſt uſe to goe,
Unto the Houſe of God, to Hear, and Doe:
Both was thy ayme, and earneſt Hearts deſire,
In thee theſe duties ſweetly did conſpire.
Sarah *was prays'd, who call'd her Husband* Lord,
Thy practice with her patterne did accord:
Thy Reverence to thy Husband did ſo ſhine,
As if by Sarahs *copy thou wrot'ſt thine.*
One more I'le name, the glory of her Sex,
Hannah, *who when* Peninnah *did her vex,*
She powred out her heart in ſighs and groanes:
Though hardly cenſur'd, whileſt ſhe thus bemoanes
Her caſe with Prayers and Teares; yet ſhe'l not leave,
Untill from Heav'n ſome Anſwer ſhe receive.
So Hannah-*like (choyce Saint) 'twas thy deſire,*
Delight, and practice, often to retire
Into thy Cloſet, there to weep for ſin,
And begge for grace and mercy to come in.

'Cræſus his Sonne. Μὴ κλεῖε τὸν Βασιλέα.

Luk. 10. 41. 42.

1 Pet. 3 6.

1 Sam. 1. 6. 15. 18.

[*There*

Isa. 35. 10

There thou didst find communion with the Lord,
And comforts which the World cannot afford.
But, now, what tears were shed, are wip'd away,
No sorrowing nor Sighing in this day.
What here thou sought'st, thou findest all in Heaven,
What thou did'st pray for, is now fully given;
What once thou did'st believe, thine eyes behold,
More to be prized then a Mass of Gold:
To what thou hoped'st for, thou hast attain'd,
Eternall life, by Christs Redemption gain'd.
Him like a Bridegroome thou injoy'st as Bride;
And Christ injoy'd is more then all beside.
Weep not for her, who now in Heav'n doth dwell,
Weep that her worth you cannot parallell,
More could I truly say, but I'le forbeare,
And leav't to him who bringeth up the reare.

Hen. Wilkinson, D.D.
Principall of Magdalen-hall, Oxon.

On Mrs. MARGARET CORBET.

IF Grief could Poets make, or Tears a verse
I would not doubt to weep upon thy Herse
(Blest Soul) as fluent heats, and lofty strains,
As Love from Ovid's *Muse, or* Virgil's *Brains*
E're run. If Love, or Sighs could speak thy worth,
And in a Volume draw thy merits forth,
I should not Cambden *want, our Englands glory,*
Or Learned Bacon's *Pen to write thy story.*
And who but such can justly Limne thy Life,
If a most tender Mother, faithfull Wife,
A constant Friend, choice Christian, reall Saint,
They will in proper, perfect colours paint?
All which thou wast, and all that Writers may,
Of any Female Worthy, truly say.
In Love a Magdalen, *to* Mary *nigh*
For lowlinesse, Hester *for courage high,*
Devout as Hannah, *as* Rebecca *sweet,*
Dorcas in works, as Abigail *discreet:*
For all thy Sex, a Copy to Write by;
Which they will hardly learn but scriblingly.
Thou wast too good, on Earth to live with Me;
And I not good enough, to dye with Thee.

E. C.

FINIS.